# THE STORY OF THE ERE-DWELLERS

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WILLIAM MORRIS

AND

EIRÍKR MAGNÚSSON

VOL. II

## EYRBYGGJA SAGA

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Eyrbyggja saga

# THE STORY OF THE ERE-DWELLERS

(EYRBYGGJA SAGA)

WITH

## THE STORY OF THE HEATH-SLAYINGS

(HEIÐARVÍGA SAGA)

AS APPENDIX

DONE INTO ENGLISH
OUT OF THE ICELANDIC

BY

WILLIAM MORRIS

AND

EIRÍKR MAGNÚSSON

LONDON
BERNARD QUARITCH, 15 PICCADILLY
1892

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CHISWICK PRESS :—C. WHITTINGHAM AND CO., TOOKS COURT,
CHANCERY LANE.

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# PREFACE.

THE present volume of the Saga Library contains two important sagas—the "Eyrbyggja saga," which we call the Ere-dwellers' story, and the "Heiðarvíga saga," the Story of the Heath-slayings; the former a complete, the latter a fragmentary record of the events to which they refer.

1. THE ERE-DWELLERS' STORY is in character a mixture of a saga, or dramatically told tale, and a chronicle record of events outside its aim and purpose. It differs from all other Icelandic sagas in having for a central hero a man of peace, yet at the same time revengeful and ruthless when he sees his opportunity, always cool and collected, dissimulating, astute, scheming, and unmistakably hinted at as one devoid of courage. Snorri the Priest figures throughout the story up to the death of the nobly chivalrous Arnkel, when we except his clever outwitting of his cowardly uncle and stepfather, Bork the Thick, as distinctly a second-rate chief, above whom Arnkel towers to such an extent that all the interest of the narrative centres in him. Even when Arnkel is removed in a most ungallant fashion, Steinthor of Ere bids fair to eclipse Snorri altogether; and it is first when peace

is made after the fights in Swanfirth and Swordfirth, a peace to which Steinthor held loyally ever afterwards, being a man of wisdom and moderation, that Snorri becomes the real central figure of the saga, and remains so to the end. Yet this prestige he owed entirely to the alliance of his turbulent and, at times, highly disrespectful foster-brothers, the sons of Thorbrand of Swanfirth, who, on the ground of his want of courage and directness, goaded him first unto the slaying of Arnkel, and again into the second brunt of the battle of Swanfirth.

The interest of the narrative centring thus rather in groups of actors than in single persons, when we except Arnkel and Biorn the Broadwickers' Champion, who both drop out of the story long before it comes to an end, the author himself has looked upon it as a *historia tripartita*, in calling it at the end, the Story of the Thorsnessings, the Ere-dwellers, and the Swanfirthers, under which names we find it variously referred to in Icelandic writings of olden times. Curiously enough, the popular mind has preferred to connect it exclusively with the family which takes the least prominent part in it; hence Eyrbyggja saga, or Eredwellers' story, is the title given to it in all the MSS. which contain it.

Between our saga and the Landnámabók there is a close connection. The genealogies agree absolutely in both records, so far as they go in our saga; and in this respect the Landnáma is unquestionably the source. The author of our story himself even hints as much. In chap. vii., men-

tioning that Thorolf Mostbeard married in old age a woman called Unn, he goes out of his way to state that Ari the Learned does not, as others do, mention her among the children of Thorstein the Red; and this is just what the Landnáma does not do.

In the biographical notices which in both works are attached to the names of the first settlers and their immediate descendants, a distinct unity of tradition is clearly traceable, yet the discrepancies are such as scarcely to warrant the supposition that our saga drew, except to a slight amount, its information from Landnáma, while, on the other hand, the Landnáma has, at least in one instance, drawn for information on the Ere-dwellers' story.

It should be borne in mind that the Landnáma, as we now have it, is the work of no less than five authors. Originally it was written by two contemporaries, Ari and Kolskegg, each popularly named "hinn fróði," the learned, the latter writing the history of the land-takes for the quarter of the Eastfirths, the former doing all the rest. This joint work was again edited, with some additions no doubt, by Styrmir hinn fróði, prior of Viðey, ob. 1245, and later by Sturla Thordson, ob. 1284, the author of Islendingasaga, the great history of the Sturlung period, and other works. These two editions of the original work, independent of each other, Hawk "the justiciary," son of Erlend, ob. 1334, amalgamated into one book in such manner that whatever was stated more fully in either copy he embodied in his own, adding apparently nothing beyond bringing his own genealogy down to

date. How far the two thirteenth century editors respectively added to and interpolated the original work, beyond augmenting it with their own genealogies down to their lifetime, is now difficult to decide in many cases; in some the interpolations are easily traced.

Naturally it is mostly in the first twelve chapters of our saga that the affinity with Landnáma shows itself, they being concerned with the first settlers and their immediate descendants that come into our story. The chief discrepancies between the two records on these people may be briefly noticed. Concerning the westernmost of these families, the Ere-dwellers, our saga only knows that Vestar Thorolfson brought his old father with him to Iceland, settled land east, or, as other recensions of it, probably more correctly, have it, west of Whalefirth, dwelt at Ere, and had a son, Asgeir, who dwelt there after him (ch. vii.). But the Landnáma, ii. 9, knows that Vestar also had for wife Svana, daughter of Herrod, that he settled the lands of Ere and those of Kirkfirth,[1] and that he

[1] Vestar's nearest neighbour to the west was Heriolf, son of Sigurd Swinehead, and he, according to Landnáma, took land between Bulands-head and Kirkjufjörðr, Kirkfirth (ii. 9, p. 91). This, according to Landnáma's constant method, means that Heriolf made his own the western, Vestar the eastern littoral of this firth, the natural boundary between their landtakes being the river, or one of the rivers, formed by the watershed of the valley which stretched inland up from the bottom of the bay. The locality of this bay is much in dispute. The name itself cannot be the original one, for both the neighbouring settlers were heathens, coming from Norway. That the description of the landtake of these two settlers is due to Ari the Learned seems removed beyond all doubt. He descended from the

and his father were laid in howe at Pateness, so called, no doubt, after Vestar's father, whose name

Broadfirthers, lived the first seven years of his life at Holyfell, and spent, in all probability, the largest part of it in the Snowfellness district. He must, therefore, have had it on good authority that the landtakes of the two settlers met in Kirkfirth. Now the firth meant by Landnáma seems to be none other than the broadest bay on the northern littoral of Snowfellness, now called Grundarfjörðr (Groundfirth), the name being derived from a homestead at the bottom of it called Grund. This name of the bay, however, does not occur in the Landnáma, nor in any of the sagas, and yet it is old, being found in an index of Icelandic bays dating from about 1300, where Kirkjufjörðr and Grundarfjörðr are entered as two separate bays (Kålund, ii. 359-72; Sturlunga, ii. 474). On the western side of Grundarfjörðr there are localities named from Kirkja, such as Kirkjufell (Kirkfell), a name given both to a mountain and a homestead there; and it seems but natural that he, who first gave this name to the mountain and the homestead, gave also the name Kirkjufjörðr to the bay, which Kirkfell mountain bounds by the west. Kålund is inclined, on account of the two separate entries in the above-mentioned index, to see Kirkjufjörðr in one or other of the two small creeks that cut in on either side of the peninsula-formed mountain of Kirkjufell, but both seem too insignificant for a natural boundary of landtakes. The most natural construction of the Landnáma text is, that Vestar, who took to himself the peninsula called Onward-Ere (short: Ere), on the eastern side of Grundarfjörðr, let its western boundary be the river that runs into the easternmost bight of the bottom of the bay, and that Heriolf's landtake began on the western bank of that river. But this assumption involves, first, that the original name of Grundarfjörðr was either lost, or was indeed Grundarfjörðr until a Christian called it Kirkjufjörðr; that the latter name prevailed for a while, till it again gave way to the original Grundarfjörðr, and that later on people made out of two names for one and the same firth two different firths. That so considerable a bay as Grundarfjörðr should not be mentioned or noticed at all in Landnáma is, in the highest degree, improbable.

was Thorolf Bladderpate. Here our saga would seem to be an abbreviated record of Landnáma, which, at any rate in this case, has not drawn its information from the Ere-dwellers' story.

The nearest settler to Vestar on the east was Audun Stoti, who took to himself the lands of Lavafirth, and about whom Landnáma has interesting things to relate. But in our story he is only mentioned in passing as the father-in-law to Thorlak Asgeirson of Ere (ch. xii.), the reason being, no doubt, that he plays no part in any of the events related in the saga.

In what our saga has to tell of Biorn the Easterner, the nearest eastern neighbour to Audun Stoti, it seems to be an independent record of Landnáma altogether, and even partly in conflict with it. Our saga makes Biorn remain with his father-in-law, Earl Kiallak of Jamtaland, till his death, and then go to Norway to take to himself his father's lands. By that time enmity had arisen between Hairfair and Flatneb, and the former had confiscated the latter's estates. Biorn drives the king's bailiffs away, and the latter has him declared outlaw throughout Norway under observance of lawful proceedings. But the Landnáma, though agreeing here as everywhere else with our saga as to the genealogy, makes Biorn overtake his father's lands, when the latter took command of the expedition against the Western Isles, and makes Hairfair, on hearing of Flatneb's defection, drive Biorn out of his patrimony. Both records seem independently derived from one common tradition. Biorn's nearest neighbour to the east

was Thorolf Mostbeard. In the account of his emigration to Iceland our saga gives us fuller information than the Landnáma, which, for instance, knows nothing of Thorolf's consulting the oracle of Thor as to the advisability of either making peace with the king or leaving the land; nor does the Landnáma give any description of his preparation for the journey, which is so graphically detailed in our saga (ch. iv.). Much, on the other hand, of what the Landnáma (ii. 12, p. 96-99) has to say about Thorolf and his son, Thorstein Codbiter, seems to be an abbreviated record of our saga (chs. ix., x.), and is clearly interpolated, since the story of the fight between Thorstein Codbiter and the Kiallekings is inserted into the story of Thorolf before Thorstein is even properly introduced as his son. This insertion is due to the later editors of Landnáma, of course.

By our saga it would seem that Thorolf Halt-foot came out to Iceland for the first time when he took up his abode with his mother, and fought the duel with Ulfar the Champion, but the Landnáma states that he came first out with his mother, and together with her stayed the first winter at the house of his uncle, Geirrod of Ere, and the next spring went abroad again, and betook himself to viking business, from which he did not return till after the death of his mother (ii. 13); this record also (ii. 12) knows that Thorgeir, the son of Geirrod, was by-named Staple, Kengr, of which our saga, though mentioning Thorgeir as an ally of Codbiter in the Thing-fight, knows nothing.

On the other hand, it seems obvious that Landnáma's digression (ii. 13, p. 101) with regard to the squabble between Arnbiorn of Combe and Thorleif Kimbi in Norway, with its sequel at the Thorsness Thing in Iceland, out of which eventually grew the fights at Swanfirth and Swordfirth, is an incorporation from our saga.

It will thus be seen that, while our saga depends on Ari entirely for its genealogy and chronology (see the chronological list at the end of the Preface), the biography of both records is derived either from a common tradition, or is one of interdependence between both.

As to the time, when our saga was written, two learned critics, Vigfusson, in the preface to his edition of it, 1864, pp. xii, xiii, and Konrad Maurer, Germania, x. 487, 488, have limited the period within which it could have been penned to the thirty years between 1230-1260 (or 1262), chiefly on the following grounds. At the end of the story Gudny, Bodvar's daughter, the mother of the famous Sturlusons, is introduced as having witnessed the digging-up and transference to a new church of the bones of Snorri. Gudny died in 1221, and though it is not stated that she was dead, when the sagaman writes, we still gather the impression that it is tacitly given to be understood. Before the death of this lady, therefore, the saga could not have been written. On the other hand, we read in ch. iv., "To that temple must all men pay toll and be bound to follow the temple-priest in all farings, even as now are Thingmen of chiefs;" and further, in ch. x., "Then they

moved the Thing up the ness (inn í nesit) where it now is." Further still, after the settlement of the blood-suit for Arnkel, which gave general dissatisfaction, the plaintiffs being only women, we are informed that, " The rulers of the land made this law, that for the time to come no woman and no man under sixteen winters old should be suitors in a blood-suit. And that law has ever been holden to since " (ch. xxxviii.).

These quotations prove really conclusively that in the author's time, and when he wrote down the saga, the old constitution of the commonwealth was still in full force: Thingmen owing the old allegiance to their goði, or chief; Things being still under the jurisdiction of the goðar, and women being still excluded from being suitors in a blood-suit, a restriction of woman's right unknown, as Maurer concisely puts it, to Norwegian law, and having no place in the two codes Járnsíða and Jónsbók, the first codes introduced in Iceland after the subjection of the island to the Norwegian king. Hence it follows that our saga could not have been written down after the downfall of the constitution of the old commonwealth, 1262.

But we are of opinion that the limitation of the period within which our saga was written may be greatly narrowed yet.

Hitherto the critics have left untouched the question *where* our saga was written; but for the answer to that question it contains itself an important piece of evidence. First, it may be observed that the topography of our saga is so absolutely perfect, that the author in no single

instance is ever at fault. Considering that the localities of the saga are to outsiders about the most intricate of all localities dealt with in Icelandic sagas, on account of the many narrow and close-set arms of the sea that stretch into the littoral, it is obvious that an author who never fails in giving each its true bearing must have lived and moved in the locality itself.

In ch. viii., p. 9, 20-22, of Vigfusson's edition, the latest and best, we read—"Arnkell hét son hans, en Gunnfríðr dóttir, er átti Þorbeinir á Þorbeinisstöðum INN á Vatnshálsi inn frá Drápuhlíð": his son was called Arnkel, but his daughter Gunnfrid, whom Thorbein of Thorbeinstead up on Waterneck east from Drapalithe had to wife (ch. viii., p. 13, of our trans.). Here it is obvious that the first "inn" gives the direction to Thorbeinstead from the place where the author was at the time he penned these words, just as the second "inn" gives the direction in which Thorbeinstead lies from Drapalithe.

Observe, that in this passage no event or movement from one named place to another named place is in question; but the case is one of stationary condition at both termini of the direction line, of which the terminus *a quo* is not named, and this is just what makes all the difference here. The first "inn" is not wanted for any topographical purpose; without it the statement would be just as clear and intelligible as it is with it; it only serves to throw light upon the bearing of the writer's home to Thorbeinstead, and has dropped from his pen unawares from the force of daily

habit, and being an unconscious utterance becomes thereby all the more important in evidence.

Used for topographical purposes "inn" in our saga means: 1, east, if the direction be from west to east; 2, south, or up, when the starting-point of the direction is near the sea, and the object-point lies in a landward spot *on* or *east of* the meridian of the starting-point. When, therefore, the author penned the words in question, he unconsciously designated his spot as being either west or north of Thorbeinstead. We can think of no place west of Thorbeinstead likely to have been an *alma mater* of a saga writer; but north of it such a place is found at once in the monastery of Holyfell.[1] That we maintain is the very place to which the author of the Ere-dwellers' story points by his unconscious but fortunate slip.

The author of our story then, being an inmate of the monastery of Holyfell, it is interesting to inquire who among the community of that place in the period from 1221-1260 may be singled out as the likeliest for such a literary enterprise as the composition of a saga.

Out of the monastery of Flatey, which had been founded by Abbot Ogmund Kalfson, A.D. 1172, arose, on the transference of it over to the continent, the monastery of Holyfell, in 1184. The

[1] To this day the people of the all but sea-locked Thorsness invariably use the preposition "inn" to define the direction from the ness south or up to the inland localities of the parish of Holyfell, Helgafells-sveit, which lie on or east of the meridian of the ness: "fara inn að Drápuhlíð, inn í sveit, inn að Ulfarsfelli" = to fare in to, up to Drapalithe, in to or up into the parish, up to Ulfarsfell, etc.

fourth abbot of the foundation was Hall Gizurson, who ruled the house for five years, 1221-1225, when he left the place, to take over the abbacy of Thickby, þykkvibær, in eastern Iceland, where he died 1230. He was the son of Gizur Hallson, who by his contemporaries was regarded as the most accomplished man in Iceland. This is the character given him by his younger contemporary, Sturla Thordson, the historian (1214-1284): "He was both wise and eloquent; he was marshal to King Sigurd, the father of King Sverrir. Of all clerks who ever have been in Iceland, he was the best. Often he went abroad, and was more highly accounted of in Rome than any man of Iceland kin had ever been before him, by reason of his learning and doings. He knew much far and wide about the southern lands, and thereon he wrote the book which is called *Flos peregrinationis*" (Sturlunga, ii. 206). This Gizur was the grandson of that Teit, son of Bishop Isleif, who set up the school of Hawkdale, which was an outgrowth of the cathedral school of Skalaholt that his father had organized. Gizur seems in his time to have been the most influential man in Iceland, and was Lögsögumaðr, 1181-1200. His three sons were: Magnus, Bishop of Skalaholt, 1216-1236; Thorvald, the founder and first ruler of the monastery of Viðey, 1226-1235; and Hall, the Holyfell abbot. Hall must have received at the school of Hawkdale or Skalaholt the best education that was to be obtained in the land at that time. And it is clear that he must have enjoyed high esteem among his countrymen, since, when his father resigned the

Speakership-at-law in 1200, Hall was elected his successor. He, however, resigned the office after nine years' tenure, and became a monk, which shows that studious life was more to his taste than the turmoil of public affairs. Among the congregation of Holyfell during the period within which the composition of Eyrbyggja saga must fall, there is, so far as we know, none to be named at all beside Hall as in the least likely to have undertaken the task. And since, on the author's own showing, the saga must have been composed at Holyfell, it is but an obvious inference that it must owe its existence to the only man who can be supposed to have written it. In point of time there are no obstacles at all in the way of the saga's having been written during the period of Hall's abbotship. Thus we consider that a strong case is established in favour of Abbot Hall Gizurson being indeed the author of Eyrbyggja saga. Assuming such to be the case, we can regard Hall as a transplanter of the Skalaholt-Hawkdale school of learning to Holyfell, and thus Vigfusson's talk about the saga-school of the Broadfirthers, which was somewhat distrustfully dealt with by Maurer twenty-seven years ago, finds a corroboration which Vigfusson himself never dreamt of.

It is abundantly evident, that the author of our saga had access to a library of sagas, which is saying as much as that the Ere-dwellers' story was put to writing in a monastery. This library he seems to have examined with the one main view of at least making note of everything which he found bearing on the life of the principal hero, Snorri.

This research of his has led exactly to the result that was to be expected. While he seems entirely unacquainted with Snorri's important share in the terrible affairs of Nial and his sons, A.D. 1011-1012, and consequently had no Nial's saga to refer to; and was equally ignorant of Snorri's interest in the affairs of Grettir the Strong, hence had no Grettir's saga at hand; while, in fact, sagas not specially connected with the Westfirthers' quarter seem to have been beyond his reach; those that bore on men and matters of Broadfirth, and the Westland generally, he had pretty completely at his command. For the fifty years that Broadfirth had boasted of a seat of learning in the monastery of Flatey-Holyfell, when Hall Gizurson became abbot, we may be sure that the history of its highborn chieftains, some of whom were really great and noble men, had, in particular, arrested the attention of the brotherhood. And it may fairly be assumed that such a work as Brand the Learned's Breiðfirðinga kynslóð (Broadfirthers' race) early found its way into the library of the monastery. Out of the sagas our author drew upon for information, he only mentions two by their titles, the saga of the Laxdalemen (Laxdæla saga), with the events of which Snorri was so intimately connected, and the saga of the Heath-slayings (Heiðarvíga saga), which, by a mistake, as it were (see Introduction to the Story of the Heath-slayings), spun itself out of Snorri's ignoble revenge for the killing of his wrong-doing father-in-law, Stir. It is not on that account, however, that our author brings in a mention of this saga, but he does it for the pur-

pose of exhibiting Snorri's interest in Bardi, whose affairs, after the Heath-slaughters, but for Snorri's intervention, might have taken a very serious turn, not only for Bardi himself and his allies, but even for the general peace of the land.

Of unnamed sagas our author has known undoubtedly that of Thord the Yeller, which is mentioned as a special saga in Landnáma (ii. 16); this is to be inferred, not only from the part that Thord takes in the affairs between the Thorsnessings and the Kiallekings, but especially from the reference (p. 18) the author makes to the constitutional law which Yeller carried through A.D. 965 (see vol. i., p. xxxi foll.), full thirty years later than the religious fight at Thorsness Thing took place. This, of all sagas, was the one that might be supposed to have early formed an item of the library of the monastery of Holyfell.

The disjointed notices in chaps. xii. and xiii. about the slaying of Snorri's father, Thorgrim, by Gisli Surson; the marriage of Thordis, Snorri's mother, to Bork the Thick, and her attempt on the life of Eyolf the Gray, her brother's slayer, are clearly culled from the saga of Gisli Surson, the author contenting himself with incorporating only as much as directly bore on the life of Snorri. Not knowing Nial's saga, he was ignorant of the fact that Snorri himself, being taunted by Skarphedin for not having avenged his father, confessed that that was commonly thrown in his teeth (Nial's saga, chap. cxix.); otherwise our author is fond of introducing notices at the expense of Snorri's courage.

In chap. xxiv., pp. 54-55, we come upon a short account of Eric the Red's voyage of discovery to Greenland. It stands in no connection with the thread of our story, and is inserted here apparently for no other reason than that Snorri is mentioned as agreeing to Stir's request to keep aloof from Eric's enemies and not to meddle in his affairs. The notice is interesting, showing that it is drawn from a saga of Eric the Red which now exists no more. The Eric's saga which we now have, knows nothing of Snorri as mixed up in the affairs of Eric the Red, and is, besides, an abstract of a longer saga of the Greenland discoverer, eked out by matter borrowed from the story of Thorfin Karlsefni (see Reeves, Discovery of Vineland the Good, 1891, which affords excellent opportunity of comparing the two saga texts).

In chap. xlviii., p. 135, we meet the abrupt statement that "Thorgils the Eagle was son of Hallstein, the Priest of Hallstein-ness, the thrall-owner," or, more literally, "who owned the thralls." In Landn. ii., xxiii., p. 131, mention is made of these thralls, and the additional information supplied that Hallstein had captured them in a war-raid on Scotland, and sent them out to the islands called Svefneyjar in Broadfirth, for the making of salt. About Hallstein there must once have existed a separate saga. Like his father and brother of Thorsness, he was of an intensely deep religious character, and, according to some accounts, sacrificed to Thor even his own son, that the god might deign to send him high-seat pillars, he himself having come from abroad to Iceland

before he had become a householder. His prayer was heard, and Thor sent him a large tree, out of which he not only got his own high-seat pillars, but most houses in the "thwart bays" (those cutting into the northern littoral of Broadfirth) besides. Hallstein was a goði of the Codfirthers (Þorskfirðinga goði), and of the Codfirth folk there is still extant a saga, Þorskfirðinga saga, also called the saga of Gold-Thorir (Gullþórir). But this is not the saga from which the incidents of Hallstein's life, in Landnáma and in our story, are drawn. The Codfirther's saga, on the contrary, merely alludes to the sacrifice above-mentioned as a story commonly known, and knows nothing about the thralls. Landnáma's and our story's reference to Hallstein and his thralls is also only an allusion to what the authors of each record assume as a generally current tale. In the folklore of Iceland of the present day a slight tale is told of these slaves, to the effect that Hallstein came upon them one day sleeping, and hanged them (Islenzkar þjóðsögur, ii., 85). If the tale be a traditional descendant of other days, and not a later imaginative gloss on the statement of our saga or that of the Landnáma, then the original incident must have been of a nature to impress the hearers deeply. However that may be, it seems that our author has known a now lost saga of Hallstein Thorolfson.

Our author has drawn information as to Biorn the Champion of the Broadwickers from a saga about him which no longer exists, save for the fragments preserved in our story. Biorn's sojourn in Jomsburg, where evidently the title of Broad-

wickers' Champion was conferred on him, and his joining Styrbiorn, the Swedes' champion, in his ill-fated expedition against King Eric the Victorious, is nowhere mentioned, though many historical notices exist relating to Styrbiorn, and a special fragment setting forth the chief events of his life, and a particularly detailed description of the battle of Fyrisfield, where he fell (Fornmannasögur, v. 245-251).

We have to deal with a pure romance in the account of Biorn's last voyage from Iceland (chap. xlvii., p. 134), and Gudleif's meeting with him in some unknown land (chap. lxiv., pp. 179-183). Biorn left Iceland when north-eastern winds prevailed mostly for a whole summer season, that is, till they, never changing (!), had brought Biorn to his destination. Gudleif falls in with the same persistent gales west of Ireland, yet comes in spite of that to Biorn's country. Gudleif knows no name for the country, and apparently never was curious enough to ask about it: he falls in with a chiefly-looking person talking Icelandic, who refuses to tell his name, but is simple enough to question Gudleif mostly about people whom Biorn knew aforetime, and to send gifts to just the two persons he loved best in Iceland, with the naïve declaration that they came from him "who was a greater friend of the goodwife of Frodis-water than of the Priest of Holyfell." It is an obvious matter that this was written after Thorfin Karlsefni's saga had made the Icelanders familiar with the geographical position of the North American continent. It may, of course, be derived from the lost saga of Biorn;

but it must not be overlooked that chapters lxiii. and lxiv. of our saga occupy a peculiar position in the book. Our saga is really an unfinished work. For some reason or other it leaves the last eighteen years of Snorri's life a perfect blank. Did Abbot Hall, supposing he was the author, leave it in that state, on being transferred to Thickby ? But however that may be, the fact is, that a gap of eighteen years there is at the end of the book between chapters lxii. and lxv. This, we take it, struck someone as a drawback and a blemish, and so, not knowing what records to draw upon for further facts relating to Snorri, he dashed in those two chapters to round off the tale, the first dealing with an uncouth popular legend, the second securing for goodman Kiartan of Frodis-water a descent from a real ruler of men, an American goði, in fact. The language of these chapters, however, appears in no marked manner to differ from the rest of the book, so they must be from a contemporary hand. It must be said in passing, however, that the Gudleif episode is of great beauty, and, together with the weird story of the bull Glossy, relieves the latter part of the saga from the reproach of dulness.

Superstition plays a very conspicuous part in our saga, and the folklore embodied in it bears witness to a very imaginative author. Touching in its serious simplicity is the heathen's belief in the holy purity of the spot which is regarded as the god's special habitation. In this respect the faith of the Thorsnessings is depicted in our saga in perfect harmony with what we know from elsewhere, about the northern heathen's ideal concep-

tion of the purity and delicacy of the personified powers of nature. In the edition of Landnáma by Justice Hawk (iv., 7, p. 258), we read: "This was the beginning of the heathen laws, that men should not go to sea in figure-headed ships, but if they did so, they should remove the figure-head before they came in sight of land, nor should they sail up to the land with gaping heads or yawning snouts, lest the land-sprites should take fright thereat." Thorolf Mostbeard's injunction, "that no man unwashed should turn his eyes to Holyfell," proceeds evidently from the same high conception of the pure holiness of the supernatural powers he believed in.

But beside this charming phase of the heathen's belief, we have also the cruder forms of faith in sorcery, represented by Cunning Gils, Katla, Geirrid, and Thorgrima Witchface, in portents such as those of Frodis-water, in ghosts, such as Thorolf Halt-foot, Thorod Scatcatcher and his crew, Thorgunna, Stir, and the *revenants* of Frodis-water. In the case of Thrand the Strider we have the Christian churchman's idea of the cause to which the "hamremi," or preternatural strength, was due, which, like a fit, would seize the ancient heathen at moments when success or safety depended on desperate efforts. With the heathen this was heredity derived from trolls, with the Christian it was "devilhood" (p. 167). For folklore, a good deal of which seems to be derived from popular songs, the Ere-dwellers' story stands, beside the Grettir's story, pre-eminent among Icelandic sagas. It is evident that the author has been peculiarly fasci-

nated with this kind of literature, realizing how genuinely national it was, and how well it lent itself to treatment by a good story-teller. The whole episode about Thorgunna, chaps. l.-lv., forms a saga within a saga between two chapters which are inseparably connected.

As to the heathen cult, our story contains one of the most important records extant in the literature. The description of the Temple of Thor, built by Thorolf, is as graphic as it is significant, and may be regarded as a *locus classicus*. There attaches to it the one drawback, that the author has left us in the dark as to the meaning and use of the "regin-naglar," gods' nails, a term which only occurs here, unless the nails that secured the stability of the high-seat pillars were so called. The temple description of our saga is most interestingly supplemented by that of the temple of the "alsherjar-goði" of Kjalarness, as given in the otherwise romancing Kialnesinga saga: "Thorgrim" (grandson of Ingolf Ernson, the first settler) "was a great sacrificer. He had a large temple reared in his homefield, one hundred feet long and sixty feet wide, whereunto all men (all his Thingmen) should pay temple-toll. There Thor was held in highest honour. From the inner end thereof there was a building in the shape of a cap. The temple was arrayed with hangings, and had windows all round. There Thor stood in the middle, and on either hand the other gods. In front thereof (*i.e.*, of the row of the idols) was a stall wrought with great cunning, and lined at the top with iron, whereon there should burn a

fire that must never go out; that they called a hallowed fire." Here then, in respect of architectural form, we have the interesting detail given, that the building, which corresponds to that additional room, which in the temple of Thorsness was built to the inner end of it, "of that fashion whereof now is the choir of a church," was in the shape of a *cap*. The form of the public temple of Keelness cannot be traced now. But at the homestead of Thyrill, some ten miles distant from the spot where the temple of Keelness must have stood, there have been laid bare of late years the ruins of a "blót-hús," house of sacrifice, private temple, which we know from Hord Grimkelson's saga (Islendinga sögur, 1847, ii., pp. 109-10), existed in the latter part of the tenth century, at which even its devout owner, Thorstein Goldnob, was slain in October, 986. This private temple was, though not in size, in shape undoubtedly, modelled on the public temple of Keelness. The excavated ground-plan shows clearly that at one end a semicircular chamber was built, divided from the main building by a party wall. It was, in fact, the *apse* of the temple, appropriately termed by the Icelanders "húfa" = cap. A nave with a walled-off apse seems to have been the general form of the heathen temples of Iceland.

In its account of the temple rites our saga agrees closely with other existing records. Thus, again, the Keelnessings' saga states that on the stall should lie a stout ring made of silver, which the temple-priest should wear on his arm at all man-motes; thereon should all oaths be taken in

matters relating to ordeal cases. On that stall, too, there should stand a bowl of copper, a large one, wherein should be poured all the blood which flowed from animals given to Thor, or to men, which blood they called "hlaut," and the bowl "hlautbolli." The "hlaut" should be sprinkled over the folk and beasts; but the wealth which was paid to the temple should be used for the entertainment of men, when sacrificial feasts were held. But those men whom they sacrificed should be hurled into that fen which was outside by the door, which fen they called the pit of sacrifice. (Keelness. saga, ch. ii.)

A third record relating to the temple rites we have in Hawk the Justice's edition of Landnáma, iv., ch. 7, pp. 258-59: "A ring, weighing two or more (var. lec. twenty) ounces should lie on the stall in every head-temple; that ring each goði should wear on his arm at all Things prescribed by law, such as he was bound to hold himself, having first reddened it in the blood of a neat which he himself had sacrificed there. Any man who had there to do business as by law provided before the court, should first deliver an oath on that ring, and name to himself two witnesses or more, saying these words: I call witnesses thereunto that I take oath on ring, a lawful oath, so help me Frey and Niord and the Almighty god, as I shall this case plead or defend, or witness bear, or verdicts give, or dooms deliver, according as I know rightest and truest and ratherest lawful, and all lawful deeds out of hand turn such as unto my share fall while I be at this Thing. . . . There were men chosen

to ward the temples even according to their wisdom and righteousness; even they should name judges at the Things, and rule the pleading of cases; hence were they called goðar. Every man should pay toll to temple, even as tithe to churches now."

"Hlaut," n., by its root-vowel, belongs to the gradation series jó (jú, ú) -au -u -o, and stands to "hljóta," as "skaut," n., offshoot, skirt, to "skjóta," "saup," n., sip-meat, to "súpa," "staup," n., what of more or less solid nature is turned out of a stoup, to "stúpa;" and since "hljóta" means to come by by lot, to come in for as a share, "hlaut" seems simply to mean the blood-lot (collectively speaking) which was kept in the bowl to from the sprinkler fall to every worshipper's share. Accordingly, "hlaut-teinn" would mean allotment rod, distributing rod, sprinkler.

The ring figures here, as elsewhere throughout its interesting history, as an emblem of unity—the unity in one person of two distinct functions: pontifical supremacy in things religious, lordly supremacy in matters of state.

The Story of the Heath-slayings, Heiðarvíga saga, as a literary product, is unquestionably the oldest of all the sagas of Iceland. Unfortunately it has come down to us in a sadly mangled state. Ours being the first attempt at an English rendering of the difficult original, we consider that a concise account of the *fata libelli* containing it, is in place at the head of our prefatory remarks.

It was acquired by purchase from Iceland by the

Royal Academy of Antiquities in Sweden, through the agency of the Icelander, Jón Eggertsson, in the year 1682.[1] It is now incorporated in the Royal Library at Stockholm, bearing the signature 18 among the Icelandic quartos. At the time of its purchase it may or may not have been a perfect book, probably the latter was the case;[2] at any rate, when Arni Magnússon ascertained its existence in Sweden, after 1722, it was but a remnant of a book, consisting of thirty-six leaves. Of these the first 23½ contained a fragment of the story of Slaying Stir and the saga of the Heath-slayings complete, with the exception of one leaf (see our translation, p. 247). The remaining 12½ leaves contained the text of the saga of Gunnlaug the Wormtongue, the best existing of that saga.

Arni Magnússon having applied to the Swedish Academy for the loan of the MS., obtained, fortunately, only the first twelve leaves of it, the obvious reason being that those leaves had become disconnected from the rest, of the existence of which, for a long time afterwards, no one had the least idea. Of these twelve leaves Arni caused his able amanuensis, Jón Olafsson from Grunnavík (1705-1778), to take a copy, in the latter part of the year 1727; but original as well as copy were both destroyed in the Copenhagen conflagration of 1728. In the following year Olafsson wrote down from memory the contents of the destroyed leaves, from which we have drawn the brief introductory

[1] See Sturlunga, i., Proleg. cxlvii.

[2] Vigfusson says the beginning of it was lost ere it came to Stockholm, Prol. liv.

matter to the story, pp. 191-99. On a journey of antiquarian research to Stockholm in 1772, Hannes Finnsson (son of the famous Church historian of Iceland, Finnur Jónsson) discovered the lost remainder of the precious fragment, the best edition of which is Jón Sigurdsson's in the second volume of Islendingasögur, 1847. On his edition our translation depends.

Of all the Icelandic sagas this is the most quaint in style. The author knows not yet how to handle prose for the purpose of historical composition. In one and the same sentence allocutive speech and historic narrative are blended together in the most unconscious manner. The author assumes tacitly all throughout that the reader knows all about his tale; hence he hardly ever takes the trouble to add to the Christian names of the actors the patronymic. In one instance this confidence in the reader's knowledge carries him even so far as in chap. xxxix. to refer to a person mentioned in the beginning of chap. xxxvi. (Thorod Kegward) as "he." This, more than any other Icelandic saga, affords us an insight into what the saga-telling was like during the period of oral tradition. It was the common property of teller and listener alike. This the former knew, and need not be on his guard against disjointed, loop-holed delivery; the listener's knowledge supplied all troublesome little details, the teller took care of facts, characters, dramatic action.

We deemed we had no choice but to let our translation represent the peculiarity of the style of the original as faithfully as possible.

With regard to the plot of the story, it is as dramatically arranged a plot as there is in any existing Icelandic saga, and much more naïvely than in any. The sage of Lechmote, Thorarin, a most perfect type of a devoted foster-father, half distrustful of the ability of his fosterling, arranges the whole thing most quietly and carefully at his Willowdale retreat. He makes his fosterling pray for atonement for his brother, with the most dignified moderation, at the Althing, until, as he calculated, the rash and reckless Gisli should turn everybody's sympathy in favour of Bardi, which, in the event of a blood-feud, would be of the greatest avail to him. Next there were two important things to look to. Since at the hands of the men who stood next to make honourable satisfaction for the slaying of Bardi's brother, Hall, nothing but insult was obtained instead of atonement, and peaceful arrangement was thus excluded, the revenge must be of the most insulting nature possible. No insult could exceed that of being fought, wounded, slain by one's own faithful weapon. So Thorarin secures, in a very slippery way, the best weapon possessed by Gisli's father, Thorgaut,[1] and hands it to Bardi, while from another among the Gislungs he obtains also one for his son Thorberg, weapons that make good execution in the Heath-battle. The second point was to be well informed as to the doings of the Gislungs and other folk in Burgfirth,

[1] The parenthesis, p. 194, to the effect that this Gisli was the one that Grettir flogged, goes out. "Thorstein" in the line preceding we ought to have changed into Thorgaut, and have done so in the index.

without arousing any suspicion of espionage with a view to a sudden raid upon the country. For this purpose the old foster-father caused two pet-horses to be removed from their pastures at Thingvellir during the last Althing at which Bardi craved atonement for his brother, while their owner, Thord of Broadford, from the North country, was attending to public business there. Burgfirth being the nearest country-side with fine pastures to the tracts of Thingvellir, everybody would naturally suppose that Thord's pets must have strayed thither and, not turning up, did elude search hidden in some of Burgfirth's many valleys. Thus Thorarin had a specious pretext for repeatedly sending his spies to Burgfirth to inquire, in Thord of Broadford's name, for these horses while, in reality, they went to find out all about the Gislungs and their numerous allies. These plans of Thorarin, carefully veiled from the outset, are first allowed to come out in their true aim and importance in the story, when the hour of action has struck, and the effect is really artistic. In much the same wary vein are conceived Thorarin's last injunctions as to the tactics to be adopted by Bardi. One third of his company of eighteen was to be stationed up at the Bridge by Biarnisforce as a last reserve, the second third midway between this spot and Goldmead, and the last third, consisting of Bardi himself, his two brothers, two fosterlings of his own house, and his housecarle Thord—as being the most obedient to Bardi's word—were to make the attack on the mowers of Goldmead, Gisli and his brothers. On the field of

deed, therefore, no one knew that the attacking party consisted of more than six, and this, Thorarin accurately calculated, would serve to rouse the ardour of the pursuit to such an extent, that those who got first ready would not care to lose time by waiting for reinforcements coming up. Thus the Southerners plunged into the fight against great odds, and got the worst of it.

Our saga tells of events which throughout the whole saga-age of Iceland most seriously threatened to disturb the general peace of the land. A family feud had developed into a state of war between North and South, and it was really due to the cool peacemaker of Sælingsdale-tongue, Snorri, that the end was peace instead of prolonged civil feud. After the general manner of our saga, his interest in Bardi's affair seems at first to have something mysterious about it. Bardi meets him in the dusk with dropped visor, as he is crossing the Blanda in company with Thorgils Arison his brother-in-law, and forthwith Snorri tricks Thorgils, who knows nothing of Bardi's presence, into solemnly proclaiming truce for all present, whereby Thorgils unwittingly dissociated himself from his kindred and friends of Burgfirth as an active ally in case of continued feud. Then Snorri goes to Lechmote, and the two deep chiefs take counsel together, when, we may take for granted, Bardi's alliance to Snorri was first bespoken, and the latter's goodwill in the forthcoming blood-suit secured. Circumstances favoured Bardi all round now. Snorri was not forgetful of old grudges. At the head of a band of four

hundred strong the Burgfirthers had foiled him but a few years before when seeking to serve a lawful summons on the slayer of his father-in-law. In the blood-suit which afterwards he brought into court at the Althing, he was non-suited by Thorstein Gislison, backed by his Burgfirth kin and neighbours. Then he took Thorstein's life, but came ingloriously out of the blood-suit, as the Ere-dwellers' story clearly hints. Bardi's case was therefore Snorri's opportunity for restoring his shaken prestige. And when at the Althing the Burfirthers saw that he had thrown the great weight of Broadfirth into the scale of the Northlanders, they had no choice but peacefully to make the best of a serious case. In the light of this situation only we can understand, how the Burgfirthers could put up with such a galling award as to have four of their well-born men that fell in the Heath-fight left unatoned.

A remarkable popular tradition, linked to our saga, lives still in the country of Hunawater, to the effect that, after the battle of the Heath, Bardi built up the work to this day called Burg-Work, and there defended himself against the Burgfirthers, being twice attacked by them in force. The learned Paul Vidalin (1667-1727), in his "Skýringar yfir fornyrði lögbókar þeirrar er Jónsbók kallast," p. 625, s. v. "virki," thus recounts the legend, as told him by his uncle, Gudbrand, son of Arngrim Jónsson (1568-1648): "So it is said, that Bardi Gudmundson of Asbiornsness caused the same work to be reared against expected attacks by the Burgfirthers, after he had avenged his brother Hall, and

this, people aver, is related in the story of the Heath-slayings. Bardi set out watches in two places, one on Thorey's-nip, to keep a look-out on the Burgfirthers should they ride over Two-days' Heath, the other on Rednip, watching their ride over Ernwater Heath, whether descending into Willowdale or Waterdale. As soon as aware of their approach, the watches were to light a beacon. Even as he had guessed the Burgfirthers made their appearance (by what road the tale does not say), and Bardi with his followers went into the work, which the attackers besieged, making several attempts to carry it, but being repulsed, resolved to starve those within it, and invested it for a fortnight; but the besieged being plentifully provisioned, the Burgfirthers had to retire, having effected nothing. This narrative by Gudbrand Arngrimson, according to tradition, says that the statement is found in the story of the Heath-slayings." Vidalin was evidently much interested in this tradition, and collected further evidence relating to it which, though evidently later, agreed in all essential points with his uncle's.

This Gudbrand was born in 1639 (ob. 1719), and was thus forty-three years of age, when Jón Eggertsson secured the MS. of our story in Iceland. Gudbrand's father was in his day by a long way the most learned man in Iceland, his great rival, Bishop Brynjolf, appearing on the scene first towards the close of Arngrim's life. He was a collector of MSS. and author of standard works upon the history and antiquities of his country. A learned contemporary of his was Magnús Olafsson, priest

of Vellir and Laufás (1591-1636), both livings being within the diocese of Holar, of which Arngrim was *officialis* for five-and-thirty years (1596-1628). These two men knew one another well enough, and both were ardent pursuers of one and the same line of study. Now Magnús made himself famous in the literary world by compiling a rearranged edition of the Prose Edda from Codex Wormianus, which goes by the name of Laufás Edda. Into this edition is incorporated a strophe and a half by Guest, son of Thorhall, the slayer of Stir, in which the killing of Stir in particular is commemorated. This being the only edition of Edda containing these verses, it is evident that they were culled from a copy of our saga at least six-and-forty years before that copy which Jón Eggertsson secured left the country, in all probability a good many years earlier. Now Jón Eggertsson got his copy from the Northland, so presumably it was the same that Magnús Olafsson had used for his Edda. It stands obviously to reason that Arngrim the Learned should have known of this work in his friend's possession, and should have obtained the loan of it, and thus a possible link between the tradition known to his son, Gudbrand, and Heiðarvíga saga itself would be obtained. On the obliterated page of the original of our saga (pp. 242-243) there certainly is reference made to Bardi's bargaining with friends and kindred for supplies for a "seta," body-guard, but apparently it seems to refer to Asbiornsness. So much seems certain, however, that what Bardi required must have been very considerable,

since one man contributed no less than twelve wethers.

But whatever may be the real origin of the popular tradition, the incontestable fact remains, that once upon a time the peak-shaped fell, now called Burg-work (Borgarvirki), towering to the height of some 800 feet above the level of the sea between the two steads of Mickle-Burg (Stóraborg) and Little-Burg (Litla-Borg) in Willowdale, was transformed by the labour of man into a military fortress. We ourselves had an opportunity of visiting the work in our trip to Iceland in 1871, and to inspect the by no means inconsiderable fortifications thrown, in the shape of walls made of large flat slabs, across all clefts in the natural basaltic rock which offered access to the top, standing over four feet thick, and in some places as many as ten feet high. An interesting and minute description of the work is given by Dr. B. M. Olsen, a native of the neighbourhood, in "Arbók hins íslenzka fornleifafélags 1880 og 1881," pp. 99-113, accompanied by a critical dissertation on the Burg-Work tradition, and he, a first-rate antiquary and scholar, comes to the conclusion that, since in the whole history of that country-side there is no event with which the really great works of fortification on the peak can be connected, unless it be Bardi's war with the Burgfirthers, we are not authorized at present to reject the existing tradition as utterly unhistorical.

The chronology of our saga has given great trouble hitherto. Its central date is, of course, the year of the Heath-slayings, which by some is

placed at 1013, others at 1014 or 1018, and by the saga itself at 1021. Vigfusson declares in favour of 1014, relying on the statements of Grettir's saga, "that the Heath-slayings befell in the autumn that Grettir spent in Iceland after his first journey abroad, but that year was 1014" (Timatal, 460, cf. 473-474). He attaches particular weight to the evidence of the old Resenius' annals, which also place the Heath-fight in 1014.

At the time when Vigfusson wrote his Timatal, he, in common with contemporary scholars, believed that the annalistic writings of Iceland were as old as the historical, and the dates of the former were independent of the latter. This opinion, which originated with the Northland annalist, Björn Jónsson of Skarðsá, in the seventeenth century, is radically refuted by Gustav Storm in his excellent edition of "Islandske Annaler indtil 1578," where a whole array of evidence is brought together to show, that annalistic writing in Iceland could not have begun till a few years before 1300. For the saga period, therefore, the evidence of the annals has no real weight, since their dates depend on the evidence of the sagas themselves, according as the annalists were able to reason them out in each particular case. In this instance, thus, the evidence of Resenius' annals falls through as worthless, since evidently it depends on Grettir's saga. But what does that saga's evidence amount to?

In chapter xxviii. we are told that Grettir came on a visit to his kinsman and former superior playmate, Audun of Audunstead in Willowdale, and let loose his horse to graze in the home-mead

"where the grass was highest" (loðnast, highest and thickest). This visit then happened in June, before the mowing of the home-mead began; mowing of home-fields having at all times in Iceland begun, in ordinary years, at the end of June or in the first week of July. Grettir, wanting to square old scores with Audun, falls to wrestling with him, in the midst of which scuffle Bardi arrives and separates the wrestlers. Grettir now offers Bardi to join his expedition, "for I have heard that thou art bent on going south to Burgfirth this summer." Bardi accepted the offer gladly and (chap. xxxi.) rode home to Asbiornsness, and then to his foster-father, "who gladly received him, and asked what he had earned in the way of helpful following," etc.

This statement of Grettla's we can pronounce at once as false. It is invented on the basis of the Heath-slayings' story; but as we know it now, at least, there is no mention made in it of any meeting between Bardi and Grettir at any time, much less of Thorarin's disapproval of Bardi's engagement of Grettir, which in Grettir's saga is circumstantially related, and Thorarin's harangue kept exactly in his wary, half-pious vein and anxious care not to spoil his fosterling's chances by the admission into his band of any whose fetch was one of lucklessness. It would be incomprehensible how such an incident could ever have dropped out of the Heath-fight's story having once got into it. But there are more serious objections to be noted. Grettir could not possibly have heard rumours in June or July of that which was not resolved upon

till "seven weeks were left of summer," *i.e.*, the latter end of August, and then in strict secrecy, no one knowing the least about it till the Sunday, when six weeks were left of summer, that Bardi broke the secret in the folk-mote at Thingere. That Bardi, therefore, as the Grettla clearly gives to understand, should have been abroad recruiting his force in June or July, is out of question, of course. Why, the whole plot of the Heath-slayings' story turns really on one hinge, namely, the observance of absolute secrecy as to Thorarin's intentions, until they could be carried out in a shorter time than it would take the rumour of them to cross the mountains. This statement of Grettla, therefore, which hitherto has served as a key-stone of the chronology of our saga, is in itself of no worth, being a mere fabrication. If it should happen to relate to the right year, it would be by accident only.

Now the landmarks of time that our story itself supplies are the following: the year that Bardi was outlawed at the Althing he went abroad, but was shipwrecked on the northern coast of Iceland, and spent the winter with Gudmund of Maddervales (Möðruvellir) in Eyiafirth; the next winter he was in Norway; the next to that in Denmark, and in the following summer he set sail for Iceland, arrived on the north coast, and—"By this time Gudmund was dead." Now the year of Gudmund's death was 1025; so, counting back these years of Bardi's outlawry, we see that he was in Denmark, 1024-1025, in Norway, 1023-1024, at Maddervales, 1022-1023; consequently the Thing

at which he was outlawed was that of 1022, and the Heath-fight accordingly befell in 1021. Against this evidence of the saga itself Grettla's fictitious statement goes for nothing, of course. Vigfusson is by no means indifferent to these chronological facts, though he does not, on account of the great importance he attaches to Grettla's evidence, see his way to accept them. And it cannot be denied that a variety of difficult points is raised by accepting the evidence of our story. But to disallow it, considering that we have to deal with the oldest Icelandic saga, preserved in the oldest of all the saga vellums from Iceland, is obviously contrary to all rules of sound criticism. However, the whole question requires fresh overhauling, which it would be idle to attempt within the limited space of a preface to a translation of the saga.

Finally, one word about our treatment of the songs of these sagas. We have dealt with them even more literally than those of the sagas of the first volume. We have endeavoured to allow to the *kenningar* or periphrastic expressions the same force in the translation as they bear in the original; but considering that this method must necessarily carry with it a certain amount of obscurity to a modern reader, we have drawn up a list, under the heading Poetical periphrasis in Index III., "Subject-matter," of all these kenningar in a way we thought would recommend itself best to students and general readers alike. Our translation of the songs of the Ere-dwellers' saga is based on Vigfusson's prose arrangement of the same at the end

of his edition of that saga, those of the Heath-slayings' saga on Jón Þorkelsson's explanation in "Skýringar á vísum í nokkurum íslenzkum sögum, Reykjavík, 1868."

The chronological list for the Ere-dwellers' story follows in all essential points Vigfusson's table at the end of his edition; for the Heath-slayings' story we have followed his Timatal (excepting the date of the Heath-battle), not because we think it sound, but because it is the accepted chronology at present, as indeed it was long before he wrote.

Genealogical tables have been added in order to facilitate the perusal of the book.

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An abstract of the Ere-dwellers' story, in English, by Walter Scott, was published in Illustrations of Northern Antiquities, 1813, pp. 475-513, reprinted in P. Blackwell's Northern Antiquities, 1847, pp. 517-540.—Of the Lay of the Mewlithers there is found what is meant for a translation into English, in the Corpus Poeticum, vol. ii., pp. 58-60.

# CHRONOLOGICAL LIST

*From Vigfusson's ed. of Eyrbyggja saga, Leipzig, 1864, pp. 127-129.*

## A. THE ERE-DWELLERS' STORY PROPER.

ARI the Learned was the first to date Ingolf's settlement in Iceland. On his chronology that of our saga is based, since it not only mentions Ari as an authority consulted, but starts its time-reckoning from the year that Ari fixed for Ingolf's settlement, namely, 874. "Ten years" afterwards:

| A. D. | | CHAPTER |
|---|---|---|
| 884. | Thorolf Mostbeard took land at Thorsness | iii.-iv. |
| 886. | Biorn the Easterner and Hallstein, son of Thorolf, settle in Broadfirth | vi. |
| About 892. | Aud the Deep-minded comes and settles "all the Dale-lands" | *ib.* |
| 913. | Thorstein Codbiter born | vii. |
| 918. | Death of Thorolf Mostbeard | *ib.* |
| (930. | The Althing inaugurated.) | |
| 932-934. | Feud between Thorsnessings and Kiallekings | ix. |
| About 935. | Thorstein Codbiter builds the house of Holy-Fell | xi. |
| 938. | Thorstein Codbiter is drowned. His son Thorgrim born | *ib.* |
| About 960. | Thorgrim weds Thordis Sur's daughter; goes to Dyrafirth | xii. |
| 963. | Thorgrim is slain by Gisli Surson. Snorri the Priest born | xiii. |
| 965. | Thord the Yeller's constitution of the commonwealth carried | x. |
| | The West-Quarter Thing set up at Thorsness | *ib.* |

| A. D. | | CHAPTER |
|---|---|---|
| 977. | Snorri the Priest goes to Norway | xiii. |
| 978. | Snorri the Priest returns to Iceland | *ib.* |
| | Eyolf the Gray slays Gisli Surson | *ib.* |
| 979-980. | Snorri the Priest sets up house at Holy-Fell | xv. |
| 980. | Death of Thorgrim Kiallakson | xvii. |
| | Illugi the Black carries his case at Thorsness Thing against Tinforni | *ib.* |
| 981. | The Mewlithe affairs | xviii.-xix. |
| 982. | Strife at Thorsness Thing between the sons of Thord the Yeller and Eric the Red | xxiv. |
| | Eric the Red discovers Greenland | *ib.* |
| 983. | Snorri the Priest marries Asdis, daughter of Slaying Stir | xxviii. |
| 985. | Thorod, son of Snorri the Priest, born, cf. | xliv. |
| 986. | Eric the Red goes to settle Greenland | xxiv. |
| 986-993. | Rivalry between Snorri and Arnkel | xxx.-xxxvi. |
| 993. | The slaying of Arnkel | xxxvii. |
| 994. | The blood-suit after Arnkel | xxxviii. |
| | New law passed concerning plaintiffs to blood-suits. Thorleif Kimbi goes abroad | *ib.* |
| 996. | Thorleif Kimbi and Biorn the Broadwickers' Champion return to Iceland | xl. |
| 997. | Feud between the Ere-dwellers and Snorri the Priest | xxxix.-xlviii. |
| | Fight in Swanfirth in autumn | xliv. |
| | Fight in Swordfirth shortly before Christmas | xlv. |
| 997-998. | Biorn's visits to Thurid of Frodis-water renewed | xl. |
| 998. | Peace made at Thorsness Thing between the Ere-dwellers and Snorri | xlvi. |
| | Snorri's attempt on Biorn the Broadwickers' Champion | xlvii. |
| | Biorn's last departure from Iceland in autumn | *ib.* |
| 1000. | Discovery of Vineland. Christianity introduced in Iceland. Departure of Snorri and Thorleif, Thorbrand's sons, for Greenland | xlviii.-xlix. |
| 1001. | Wonders at Frodis-water | l.-lv. |

| A. D. | | CHAPTER |
|---|---|---|
| 1006-1010. | Snorri Thorbrandson joins Karlsefni to settle in Vineland. . . . . | xlviii. |
| | Fight with the Skrælings. Death of Thorbrand Snorrison . . . . . | *ib.* |
| 1008. | Snorri and Gudrun, the daughter of Osvif, exchange abodes . . . . . | lvi. |
| 1009. | Strife at Thorsness Thing between Snorri and Thorstein of Hafsfirthisle, who sets up the chiefship of Redmel (Rauðmelinga goðorð) and an independent Thing at Streamfirth . . . . . | *ib.* |
| 1010-1012. | Snorri's dealings with Uspak in Bitter and his band of robbers . . . | lvii.-lxii. |
| 1031. | Death of Snorri the Priest in his sixty-eighth year . . . . . | lxv. |

## B. THE SLAYING-STIR AND HEATH-SLAYINGS' STORY AS EMBODIED IN THAT OF THE ERE-DWELLERS.

Commonly accepted chronology.

| | | |
|---|---|---|
| 1007. | The slaying of Stir . . . . . | lvi. |
| 1008. | Snorri goes to Burgfirth with a band of four hundred strong to summon Guest, the slayer of Stir. Foiled, he sets out in autumn with fifteen men, and kills Thorstein Gislison and his son Gunnar. . | *ib.* |
| 1009. | Blood-suit at the Althing after Thorstein . | *ib.* |

By Jón Olafsson's rehearsal from memory of the lost fragment of the saga of Slaying Stir, Thorstein, son of Stir, undertakes to avenge his father; follows Guest to Norway, then to Constantinople, but missing every chance of him, returns to Iceland; and then first Snorri takes up the blood-suit. In this pursuit Thorstein spent three years; evidently a good deal more. From these memorial jottings,

considering what their accuracy amounts to, in points where they can be controlled, no bonâ-fide inference in favour of the Heath-fight having befallen in 1014 can be drawn.

## C. THE GENUINE FRAGMENT OF THE HEATH-SLAYINGS' STORY (CF. PREFACE).

| A. D. | | CHAPTER |
|---|---|---|
| 1021. | Fight on the Heath . . . . . | xxx. |
| 1022. | Peace made at the Althing. Bardi at Madder-vales . . . . . | xxxvi.-xxxvii. |
| 1023. | Bardi in Norway . . . . . | xxxix. |
| 1024. | —— in Denmark . . . . . | *ib.* |
| 1025. | —— returns to Iceland, and marries Unn, Snorri's daughter . . . . . | xxxix.-xl. |
| 1026. | —— spends partly at Snorri's, partly in the North . . . . . | xl. |
| 1027. | —— goes to Norway with his wife . . . | *ib.* |
| 1028. | —— dwells with Svein, son of Harek, in Thiotta; divorces Unn . . . . . | xl.-xli. |
| 1029. | —— goes to Russia . . . . . | xli. |

The notice in ch. xl. (p. 257, 22): "and as good friends they parted, Snorri and Bardi" (ok skiljast þeir góðir vinir Bardi ok Snorri) would be singularly out of place there unless the author had in his mind a fact, whereby the friendship then existing was destroyed. From this we infer that Bardi divorced Unn while Snorri was yet alive, as the saga gives to understand, not after his death, as Vigfusson suggests, Timatal, 462.

# ADDENDA AND CORRIGENDA.

Page 12, line 11, "Gro, the daughter of Geirleif of Bardstrand," *read* Gro, the daughter of Geirleif, sister to Oddleif of Bardstrand.

„ 21, line 13, "Audum," *read* Audunn.

„ 29, „ 29, "Gest," *read* Guest.

„ 37, „ 27, *dele* "the prayer."

„ 52, „ 25, "Laxriver," *read* Laxrivers, cf. Index II., s. v.

„ 53, „ 6, "thee," *read* ye.

„ 83, „ 25, "at Thorswater-dale," *read* in Thorswater-dale.

„ 112, line 22, "shoulder," *read* Shoulder.

„ 124, „ 13, "up to Much Bank," *read* out to Much Bank.

„ 156, „ 21, "Rhine-fires," *read* Rhine-fire's.

„ 179, „ 9, "Gunnlaug," *read* Gudlaug.

„ 184, „ 31, "Laxdale," *read* Laxwater-dale.

„ 201, „ 31, *dele* the comma after "nought."

„ 213, „ 2, *dele* "(for food)."

„ 222, „ 33, "Copse," *read* Copsedale.

„ 231, „ 29, "Hallkeldstead," *read* Hallkelstead.

„ 239, „ 30, "Thorgisl and Eric and Thorod." Thorgisl and Thorod are the Ternmere brothers, sons of Hermund, Bardi's uncle.

„ 239, line 31, "Thorgisl," *i.e.*, Thorgisl the Hewer.

„ 240, „ 3, "Now Thorgisl (Hermundson)," *read* Now Thorgisl (the Hewer).

„ 240, line 8, "Then spake Thorgisl (the Hewer)," *read* Then spake Thorgisl (Hermundson); cf. note to p. 240, lines 11, 12.

„ 250, line 26 ff., *read* "He and his had handselled their land and stock, in case this should be the end of the matter; the which they could not surely tell beforehand. That man (to whom land and stock were handselled) was hight Thorod . . . he was to have (the handselled land and stock) for three winters." This explains his refusal to rescind the contract, when called upon in the following year to do so; cf. notes to p. 254, lines 20, 27 (p. 304).

„ 312, footnote, "Gudmundson," *read* Solmundson.

For other corrections see Notes.

# THE STORY
## OF
# THE ERE-DWELLERS.

MAP OF THE COVNTRY OF THE EREDWELLER'S STORY
Broadfirth
Faxebay
Snowfellness
Frodiswater
Mewlithe
Cnear
Templegarth
Bathbrent
Bearnhaven
Barserklava
Karstead
Longdale
Broadairstead
Redmell
Horsehol
Saurby
Steadknoll
Saelingsdaletongue
Hvamm
Herdholt
Hvammsfirth
Woodsland
Sheepfell
Lambshead
Whitewater
Northwater
Whitewaterweards
Daymealnes
Ellidisisle
Hoskuldsisle
Reeknolls
Reeknes

# THE STORY

OF

# THE ERE-DWELLERS.

## CHAPTER I. HEREIN IS TOLD HOW KETIL FLATNEB FARES TO WEST-OVER-SEA.

KETIL FLATNEB was hight a famous hersir in Norway; he was the son of Biorn Rough-foot, the son of Grim, a hersir of Sogn. Ketil Flatneb was a wedded man; he had to wife Yngvild, daughter of Ketil Wether, a hersir of Raumarik; Biorn and Helgi were hight their sons, but their daughters were these, Auth the Deep-minded, Thorun the Horned, and Jorun Manwitbrent. Biorn, the son of Ketil, was fostered east in Iamtaland with that earl who was called Kiallak, a wise man, and most renowned; he had a son whose name was Biorn, and a daughter hight Giaflaug. That was in the days when King Harald Hairfair came to the rule of Norway. Because of that unpeace many noble men fled from their lands out of Norway; some east over the Keel, some West-over-the-sea. Some there were withal who in winter kept themselves in the South-isles, or the Orkneys, but in summer harried in Nor-

way and wrought much scathe in the kingdom of Harald the king.

Now the bonders bemoaned them of that to the king, and prayed him deliver them from that unpeace. Then Harald the king took such rede that he caused dight an army for West-over-the-sea, and said that Ketil Flatneb should be captain of that host. Ketil begged off therefrom, but the king said he must needs go; and when Ketil saw that the king would have his will, he betook himself to the faring, and had with him his wife and those of his children who were at home. But when Ketil came West-over-the-sea, some deal of fighting had he and his, and ever got the victory. He laid under him the South-isles, and made himself chief over them. Then he made peace with the mightiest chiefs West-over-the-sea, and made alliances with them, and therewithal sent the army back east. But when they met Harald the king, they said that Ketil Flatneb was lord of the South-isles, but that they wotted not if he would drag the rule west of the sea to King Harald. But when the king knew that, he took to himself those lands that Ketil owned in Norway.

Ketil Flatneb gave his daughter Auth to Olaf the White, who at that time was the greatest war-king West-over-the-sea; he was the son of Ingiald, the son of Helgi; but the mother of Ingiald was Thora, the daughter of Sigurd Worm-in-eye, the son of Ragnar Hairy-breeks. Thorun the Horned he gave in wedlock to Helgi the Lean, the son of Eyvind the Eastman and Rafarta, the daughter of Kiarfal, King of the Irish.

## CHAPTER II. OF BIORN KETILSON AND THOROLF MOST-BEARD.

BIORN the son of Ketil Flatneb was in Iamtaland till Kiallak the earl died; he gat to wife Giaflaug the earl's daughter, and thereafter fared west over the Keel, first to Thrandheim and then south through the land, and took to himself those lands which his father had owned, and drove away the bailiffs that King Harald had set over them. King Harald was in the Wick when he heard that, and thereon he fared by the inland road north to Thrandheim, and when he came there he summoned an eight-folks' mote; and at that mote he made Biorn Ketilson outlaw from Norway, a man to be slain or taken wheresoever he might be found. Thereafter he sent Hawk High-breeks and other of his warriors to slay him if they might find him. But when they came south beyond Stath, the friends of Biorn became ware of their journey and sent him tidings thereof. Then Biorn got him aboard a bark which he owned, with his household and chattels, and fled away south along the land, because that this was in the heart of winter, and he durst not make for the main. Biorn fared on till he came to the island called Most which lies off South-Hordaland, and there a man hight Rolf took him in, who was the son of Ornolf the Fish-driver. There lay Biorn privily the winter through. But the king's men turned back when they had settled Biorn's lands and set men over them.

CHAPTER III. THOROLF MOST-BEARD OUTLAWED BY KING HARALD HAIRFAIR.

ROLF was a mighty chief, and a man of the greatest largesse; he had the ward of Thor's temple there in the island, and was a great friend of Thor. And therefore he was called Thorolf. He was a big man and a strong, fair to look on, and had a great beard; therefore was he called Most-beard, and he was the noblest man in the island.

In the spring Thorolf gave Biorn a good long-ship manned with a doughty crew, and gave him Hallstein his son to bear him fellowship; and therewith they sailed West-over-the-sea to meet Biorn's kindred.

But when King Harald knew that Thorolf Most-beard had harboured Biorn Ketilson the king's outlaw, then sent he men to see him and bade him begone from his lands, and fare as an outlaw even as Biorn his friend, but if he come and meet the king and lay the whole matter in his hand. This was ten winters after Ingolf Arnarson had fared out to take up his abode in Iceland, and that faring was grown to be very famous, because that those men who came out from Iceland told of good choice of land therein.

CHAPTER IV. THOROLF MOST-BEARD COMES OUT TO ICELAND, AND SETS UP HOUSE THERE.

THOROLF MOST-BEARD made a great sacrifice, and asked of Thor his well-beloved friend whether he should make peace with the king, or get him gone from out the land and seek other fortunes. But the Word showed Thorolf to Iceland; and thereafter he got for himself a great ship meet for the main, and trimmed it for the Iceland-faring, and had with him his kindred and his household goods; and many friends of his betook themselves to faring with him. He pulled down the temple, and had with him most of the timbers which had been therein, and mould moreover from under the stall whereon Thor had sat.

Thereafter Thorolf sailed into the main sea, and had wind at will, and made land, and sailed south along and west about Reekness, and then fell the wind, and they saw that two big bights cut into the land.

Then Thorolf cast overboard the pillars of his high-seat, which had been in the temple, and on one of them was Thor carven; withal he spake over them, that there he would abide in Iceland, whereas Thor should let those pillars come a-land.

But when they drifted from off the ship they were borne towards the westernmost firth in sight, and folk deemed that they went in sooth no slower than might have been looked for.

After that came a sea breeze, and they sailed west about Snowfellsness and stood into the firth. There

see they that the firth is mighty broad and long, with great fells rising on either side thereof. Then Thorolf gave name to the firth and called it Broad-firth. He took land on the south side of the firth, nigh the midmost, and laid his ship in the creek, which thereafter they called Templewick.

Thereafter they espied the land and found on the outermost point of a ness north of the bay that Thor was come a-land with the pillars. That was afterwards called Thorsness.

Thereafter Thorolf fared with fire through his land out from Staff-river in the west, and east to that river which is now called Thors-river, and settled his shipmates there. But he set up for himself a great house at Templewick which he called Templestead. There he let build a temple, and a mighty house it was. There was a door in the side-wall and nearer to one end thereof. Within the door stood the pillars of the high-seat, and nails were therein; they were called the Gods' nails. Therewithin was there a great frith-place. But off the inmost house was there another house, of that fashion whereof now is the choir of a church, and there stood a stall in the midst of the floor in the fashion of an altar, and thereon lay a ring without a join that weighed twenty ounces, and on that must men swear all oaths; and that ring must the chief have on his arm at all man-motes.

On the stall should also stand the blood-bowl, and therein the blood-rod was, like unto a sprinkler, and therewith should be sprinkled from the bowl that blood which is called "Hlaut," which was that kind of blood which flowed when those beasts

were smitten who were sacrificed to the Gods. But round about the stall were the Gods arrayed in the Holy Place.

To that temple must all men pay toll, and be bound to follow the temple-priest in all farings even as now are the thingmen of chiefs. But the chief must uphold the temple at his own charges, so that it should not go to waste, and hold therein feasts of sacrifice.

Now Thorolf called that ness Thorsness which lieth between Swordfirth and Templewick; on the ness is a fell, and that fell Thorolf held in such worship that he laid down that no man unwashed should turn his eyes thither, and that nought should be done to death on the fell, either man or beast, until it went therefrom of its own will. That fell he called Holy Fell, and he trowed that thither he should fare when he died, and all his kindred from the ness. On the tongue of the ness whereas Thor had come a-land he made all dooms be held, and thereon he set up a county Thing.

And so holy a place that was, that he would nowise that men should defile the field with bloodshedding, and moreover none should go thither for their needs, but to that end was appointed a skerry called Dirtskerry.

Now Thorolf waxed of great largesse in his housekeeping, and had many men about him; for in those days meat was good to get both from the isles and from the take of the sea.

CHAPTER V. BIORN KETILSON COMES WEST-OVER-THE-SEA, BUT WILL NOT ABIDE THERE.

NOW must we tell of Biorn, the son of Ketil Flatneb, that he sailed West-over-the-sea when he and Thorolf Most-beard sundered as is aforesaid.

He made for the South-isles; but when he came West-over-the-sea, then was Ketil Flatneb his father dead, but he found there Helgi his brother and his sisters, and they offered him good entertainment with them.

But Biorn saw that they had another troth, and nowise manly it seemed to him that they had cast off the faith that their kin had held; and he had no heart to dwell therein, and would not take up his abode there. Yet was he the winter through with Auth his sister and Thorstein her son.

But when they found that he would not be at one with his kindred, they called him Biorn the Easterner, and deemed it ill that he would not abide there.

CHAPTER VI. BIORN COMES OUT TO ICELAND.

BIORN was two winters in the South-isles before he dight him to fare to Iceland; with him in that faring was Hallstein Thorolfson; and they made haven at Broadfirth, and took land out from Staff-river, betwixt that and Lavafirth, by Thorolf's rede. Biorn dwelt at Burgholt in Bearhaven, and he was the most noble-hearted of men.

Hallstein, the son of Thorolf, deemed it less than manly to take land at the hands of his father; so he fared west over Broadfirth, and there took to himself land, and dwelt at Hallsteinsness.

Certain winters thereafter came out Auth the Deep-minded; and the first winter she was with Biorn her brother, but afterwards she made her own all the Dale-lands in Broadfirth between Skraumuhlaups-river and Daymeal-water, and dwelt at Hvamm.

In those days was all Broadfirth settled; but little need there is to speak of the land-taking of those men who come not into the story.

## CHAPTER VII. OF THE KIN OF KIALLAK.

THERE was a man hight Geirrod who took land from Thors-river eastward unto Longdale, and dwelt at Ere; with him came out Ulfar the Champion, to whom Geirrod gave lands round about Ulfar's-fell; with him too came Fingeir, son of Thorstein Snowshoe. He dwelt in Swanfirth, and his son was Thorfin, the father of Thorbrand of Swanfirth.

There was a man hight Vestar, son of Thorolf Bladderpate; he brought to Iceland his father, a man well on in years, and took land west away from Whalefirth, and dwelt at Onward-ere. His son was Asgeir, who dwelt there afterwards.

Biorn the Easterner died the first of these land-settlers, and was buried at Burgbrook. He left behind two sons: one was Kiallak the Old, who dwelt at Bearhaven after his father. Kiallak had

to wife Astrid, daughter of Rolf the Hersir, and sister of Steinolf the Low. They had three children: Thorgrim the Priest was a son of theirs, and their daughter was Gerd, she whom Thormod the Priest, son of Odd the Strong, had to wife; their third child was Helga, whom Asgeir of Ere had to wife.

From the children of Kiallak is sprung a great kindred, which is called the Kiallekings.

Ottar was the name of another son of Biorn; he married Gro, the daughter of Geirleif of Bardstrand. Their sons were these: Helgi, the father of Osvif the Wise, and Biorn, the father of Vigfus of Drapalith; but Vilgeir was the third son of Ottar Biornson.

Thorolf Most-beard married in his old age, and had to wife her who is called Unn; some say that she was daughter of Thorstein the Red, but Ari the Learned, son of Thorgils, numbers her not among his children. Thorolf and Unn had a son who was called Stein; that lad Thorolf gave to Thor his friend, and called him Thorstein, and the boy was very quick of growth.

Now Hallstein Thorolfson had to wife Osk, daughter of Thorstein the Red; Thorstein was their son; he was fostered at Thorolf's, and was called Thorstein the Swart; but his own son Thorolf called Thorstein Codbiter.

CHAPTER VIII. OF THOROLF HALT-FOOT.

IN those days came out Geirrid, the sister of Geirrod of Ere, and he gave her dwelling in Burgdale up from Swanfirth. She let build her hall athwart the highway, and all men should ride through it who passed by. Therein stood ever a table, and meat to be given to whomsoever had will thereto, and therefore was she deemed to be the greatest and noblest of women. Biorn, son of Bolverk Blinding-snout, had had Geirrid to wife, and their son was called Thorolf, and was a mighty viking; he came out some time after his mother, and was with her the first winter. Thorolf deemed the lands of Burgdale but too narrow, and he challenged Ulfar the Champion for his lands, and bade him to the holm-gang because he was an old man and a childless. But Ulfar had liefer die than be cowed by Thorolf. They went to holm in Swanfirth, and Ulfar fell, but Thorolf was wounded in the leg, and went halt ever after, and therefore was he called Halt-foot. Now he set up house in Hvamm in Thorsriverdale. He took to himself the land after Ulfar, and was the most wrongful of men. He sold land to the freedmen of Thorbrand of Swanfirth; Ulfar's-fell to Ulfar, to wit, and Orligstead to Orlig; and they dwelt there long after. Thorolf Halt-foot had three children; his son was called Arnkel, but his daughter Gunnfrid, whom Thorbein of Thorbeinstead up on Waterneck east from Drapalith had to wife; their sons were Sigmund and Thorgils, but their daughter was hight Thorgerd, whom Vigfus of Drapalith

had to wife. Another daughter of Thorolf was Geirrid, whom Thorolf the son of Heriolf Holkinrazi had to wife. They dwelt at Mewlithe; their children were Thorarin the Swart and Gudny.

## CHAPTER IX. OF THORSTEIN CODBITER. BATTLE AT THORSNESS THING.

THOROLF MOST-BEARD died at Templestead, and then Thorstein Codbiter took his inheritance after him. He then took to wife Thora, daughter of Olaf Feilan and sister of Thord the Yeller, who dwelt at Hvamm in those days.

Thorolf was buried at Howness, west of Templestead.

At that time so great was the pride of the kin of Kiallak, that they thought themselves before all other men in that countryside; and so many were the kinsmen of Biorn that there was no kindred so mighty in all Broadfirth.

In those days Barne-Kiallak, their kinsman, dwelt in Midfell-strand, at the stead which is now called Kiallakstead, and a many sons he had who were of good conditions; they all brought help to their kin south of the firth at Things and folkmotes.

On a spring-tide at Thorsness Thing these brothers-in-law Thorgrim Kiallakson and Asgeir of Ere gave out that they would not give a lift to the pride of the Thorsness-folk, and that they would go their errands in the grass as otherwhere men do in man-motes, though those men were so

proud that they made their lands holier than other lands of Broadfirth. They gave forth that they would not tread shoe for the going to the outskerries for their easements.

But when Thorstein Codbiter was ware of this, he had no will that they should defile that field which Thorolf his father had honoured over all other places in his lands.

So he called his friends to him, and bade them keep those folk from the field by battle if they were minded to defile it.

In this rede were with him Thorgeir the son of Geirrod of Ere, and the Swanfirthers Thorfin and Thorbrand his son, Thorolf Halt-foot, and many other thingmen and friends of Thorstein.

But in the evening when the Kiallekings were full of meat they took their weapons and went out on to the ness; but when Thorstein and his folk saw that they turned off from the road that lay skerry-ward, they sprang to their weapons and ran after them with whooping and egging on. And when the Kiallekings saw that, they ran together and defended themselves.

But those of Thorsness made so hard an onset that Kiallak and his men shrunk off the field and down to the foreshore, and then they turned against them therewith, and there was a hard battle between them; the Kiallekings were the fewer, but they had a chosen band. But now the men of Woodstrand were ware of this, Thorgest the Old and Aslak of Longdale; they ran thereto and went betwixt them; but both sides were of the fiercest, nor could they sunder them before

they gave out that they would aid those who should hearken to their bidding to sunder.

Therewith were they parted, but yet in such wise that the Kiallekings might not go up on to the field; so they took ship, and fared away from the Thing.

There fell men of either side, the most of the Kiallekings; and a many were hurt. No truce could be struck, because neither side would handsel it, but swore to fall on each other as soon as it might be brought about. The field was all bloody whereas they fought, as well as there whereas the men of Thorsness had stood while the fight was toward.

## CHAPTER X. PEACE MADE.

AFTER the Thing the chiefs on either side sat at home with many men about them, and much ill blood there was between them. Their friends took this rede, to send word to Thord the Yeller, who was then the greatest chief in Broadfirth: he was akin to the Kiallekings, but closely allied to Thorstein; therefore he seemed to be the likeliest of men to settle peace between them. But when this message came to Thord, he fared thither with many men, and strove to make peace. He found that far apart were the minds of them; yet he brought about truce between them, and a meeting to be summoned. The close of the matter was that Thord should make it up, on such terms that whereas the Kiallekings laid down that they would never go their errands to Dirtskerry,

Thorstein claimed that they should not defile the field now more than aforetime. The Kiallekings claimed that all they who had fallen on Thorstein's part should be fallen unhallowed, because they had first set on them with the mind to fight. But the Thorsnessings said that all the Kiallekings had fallen unhallowed because of their law-breaking at a Holy Thing.

But though the terms laid down were hard for the award, yet Thord yeasaid the taking it on him rather than that they should part unappeased. Now Thord thus set forth the beginning of the award: "Let hap abide as hap befell;" said that for no manslayings nor hurts which had happed at Thorsness should man-gild be paid. The field he gave out unhallowed because of the blood shed in wrath that had fallen thereon, and that land he declared now no holier than another, laying down that the cause thereof were those who first bestirred them to wounding others. And that he called the only peace-breaking that had betid, and said withal that no Thing should be held there thenceforward. But that they might be well appeased and friends thenceforth, he made this further award, that Thorgrim Kiallakson should uphold the temple half at his own costs, and answer for half the temple toll, and the Thingmen the other half. He should also help Thorstein thenceforth in all law-cases, and strengthen him in whatso hallowing he might bestow on the Thing, whereso it should next be set up.

Withal Thord the Yeller gave to Thorgrim Kiallakson Thorhild his kinswoman, the daughter of Thorkel Main-acre his neighbour; and thence-

forth was he called Thorgrim the Priest. Then they moved the Thing up the ness, where it now is; and whenas Thord the Yeller settled the Quarter Things, he caused this to be the Quarter Thing of the Westfirthers, and men should seek to that Thing from all over the Westfirths. There is yet to be seen the Doom-ring, where men were doomed to the sacrifice. In that ring stands the stone of Thor over which those men were broken who were sacrificed, and the colour of the blood on that stone is yet to be seen.

And at that Thing was one of the holiest of steads, but there men were not forbidden to go their errands.

## CHAPTER XI. OF THORGRIM THE PRIEST. THE DEATH OF THORSTEIN CODBITER.

THORSTEIN CODBITER became a man of the greatest largesse; he had ever with him sixty freedmen; he was a great gatherer of household stuff, and was ever going a-fishing.

He first let raise the homestead at Holyfell, and brought thither his household, and it was the greatest of temple-steads of those days.

Withal he let make a homestead on the ness near to where had been the Thing. That homestead he let make well arrayed, and he gave it afterwards to Thorstein the Swart, his kinsman, who dwelt there thenceforth, and was the wisest of men. Thorstein Codbiter had a son who was called Bork the Thick. But on a summer when Thorstein was five-and-twenty winters old, Thora

bore him a man-child who was called Grim, and sprinkled with water. That lad Thorstein gave to Thor, and said that he should be a Temple-Priest, and called him Thorgrim.

That same harvest Thorstein fared out to Hoskuldsey to fish; but on an evening of harvest a shepherd-man of Thorstein's fared after his sheep north of Holyfell; there he saw how the fell was opened on the north side, and in the fell he saw mighty fires, and heard huge clamour therein, and the clank of drinking-horns; and when he hearkened if perchance he might hear any words clear of others, he heard that there was welcomed Thorstein Codbiter and his crew, and he was bidden to sit in the high-seat over against his father.

That foretoken the shepherd told in the evening to Thora, Thorstein's wife; she spake little thereon, and said that might be a foreboding of greater tidings.

The morning after came men west-away from Hoskuldsey and told these tidings: that Thorstein Codbiter had been drowned in the fishing; and men thought that great scathe. Thora went on keeping house there afterwards, and thereto joined himself with her he who is called Hallward; they had a son together, who was called Mar.

## CHAPTER XII. OF ARNKEL THE PRIEST AND OTHERS.

THE sons of Thorstein Codbiter grew up at home with their mother, and they were the hopefullest of men; but Thorgrim was the foremost of them in all things, and was a chief

as soon as he had age thereto. Thorgrim wedded west in Dyrafirth, and had to wife Thordis Sur's daughter, and betook himself west to his brothers-in-law Gisli and Thorkel.

Now Thorgrim slew Vestein Vesteinson at the harvest feast in Hawkdale; but the autumn next after, when Thorgrim was five-and-twenty years old, even as his father, Gisli his brother-in-law slew him at the harvest feast at Seastead. Some nights after Thordis his wife brought forth a son, and the lad was called Thorgrim after his father. A little thereafter Thordis was wedded to Bork the Thick, Thorgrim's brother, and betook her to housekeeping with him at Holyfell. Then fared Thorgrim her son to Swanfirth, and was there at fostering with Thorbrand; he was somewhat reckless in his youth, and was called Snerrir, but afterwards Snorri. Thorbrand of Swanfirth had to wife Thurid, daughter of Thorfin Selthorison from Redmell.

These were their children: Thorleif Kimbi was the eldest, the second was Snorri, the third Thorod, the fourth Thorfin, the fifth Thormod; their daughter was called Thorgerd; all these were foster-brethren of Snorri Thorgrimson.

At that time Arnkel, son of Thorolf Halt-foot, dwelt at Lairstead by Vadils-head; he was the biggest and strongest of men, a great lawman and mighty wise, and was a good and true man, and before all others, even in those parts, in luck of friends and hardihood; he was withal a Temple-Priest, and had many Thingmen.

Thorgrim Kiallakson dwelt at Bearhaven as is aforesaid, and he and Thorhild had three sons;

Brand was the eldest; he dwelt at Crossness by Sealriver head. Another was Arngrim; he was a big man and a strong, large of nose, big-boned of face, bleak-red of hair, early bald in front; sallow of hue, his eyes great and fair; he was very masterful, and exceeding in wrongfulness, and therefore was he called Stir.

Vermund was the name of the youngest son of Thorgrim Kiallakson; he was a tall man and a slender, fair to look on; he was called Vermund the Slender. The son of Asgeir of Ere was called Thorlak; he had to wife Thurid, the daughter of Audum Stote of Lavafirth. These were their children: Steinthor, Bergthor, Thormod, Thord Wall-eye, and Helga. Steinthor was the foremost of the children of Thorlak; he was a big man and a strong, and most skilled in arms of all men, and he was the best knit of men, and meek of mood in every-day life. Steinthor is held for the third best man-at-arms of Iceland, along with these, Helgi, the son of Droplaug, and Vemund Kögr.

Thormod was a wise man and a peaceful. Thord Wall-eye was a very masterful man. Bergthor was the youngest, yet had he all the makings of a man in him.

## CHAPTER XIII. OF SNORRI THORGRIMSON.

SNORRI THORGRIMSON was fourteen winters old when he fared abroad with his foster-brothers Thorleif Kimbi and Thorod. Bork the Thick gave him fifty hundreds in silver for his voyage. They had a good voyage,

and came to Norway in harvest, and were the winter through in Rogaland.

Snorri abode with Erling Skialgson at Soli, and Erling was good to him because of the ancient friendship between their former kinsmen, Horda-Kari and Thorolf Most-beard to wit.

The summer after they fared out to Iceland and were late-ready. They had a hard outing of it, and came a little before winter to Hornfirth; but when the Broadfirthers dight them from shipboard, far asunder showed the array of the twain, Snorri and Thorleif Kimbi. Thorleif bought the best horse he could get, and had withal a fair-stained saddle, and glittering and fair-dight sword, and gold-inlaid spear, and his shield was dark blue and much gilded about; and all his clothes were well wrought withal. He had spent thereon pretty much all his faring-money; but Snorri was clad in a black cape, and rode a black mare, a good one. He had an ancient trough-saddle, and his weapons were little wrought for show. But the array of Thorod was between the two.

They rode from the east over the Side, and then as the road lay, west to Burgfirth, and so west across the Flats, and guested at Swanfirth. Thereafter Snorri rode to Holyfell, and was minded to abide there the winter through. Bork, however, took that matter slowly, and folk had much laughter over his array. Bork let out so much as that he had done unhappily with the faring-money, since it was all gone.

But one day in the beginning of winter, at Holyfell in came twelve men all armed. And there was come Eyolf the Gray, a kinsman of Bork and son of

Thord the Yeller; he dwelt at Otterdale west in Ernfirth. But when folk asked for tidings, they said that they had slain Gisli Surson, and told of the men who were fallen before him or ever he fell. At these tidings was Bork exceeding glad, and bade Thordis and Snorri welcome Eyolf at their best, as a man who had thrust off so much shame from the hands of them and their kin.

Snorri let out little over those tidings, but Thordis said: "Cheer good enough for Gisli's bane if grout is given him."

Bork answered: "I meddle not with meals."

So Bork set Eyolf in the high-seat, and his fellows out from him, and they cast their weapons on the floor. Bork sat inside of Eyolf, and then Snorri. Thordis bare in dishes of grout to the board, and had spoons withal; but when she set one before Eyolf, one of the spoons fell down for her. She stooped after it, and took Eyolf's sword therewith and drew it swiftly, and thrust it up under the board, and the thrust smote Eyolf's thigh, but the hilt caught against the board; yet was the hurt sore. Bork thrust the table away and smote at Thordis, but Snorri thrust Bork away, so that he fell over, and caught hold of his mother and set her down beside him, and said that enough were her heart-burnings though she were left unbeaten.

Then sprang up Eyolf and his men, and man caught hold of man; but such was the end of these matters that Bork handselled self-doom to Eyolf, and much fee he awarded himself for his hurt; and withal he fared away. But thereof waxed much ill-will betwixt the twain, Bork and Snorri.

CHAPTER XIV. SNORRI GETS HOLYFELL.

AT the Spring Thing the next summer Snorri claimed his father's heritage from Bork. Bork answered that he would yield him his heritage. "But I am loth," said he, "to share Holyfell asunder, though I see that it is meet for us not to dwell in one stead together. So I will redeem my share of the land." Snorri answered: "It is most fair that thou shouldst lay the land at as dear a price as thou wilt, but fair also that I choose which of us shall redeem it."

Bork thought over that matter, and so deemed that Snorri would not have loose money to give for the land if he should have to redeem it speedily, and he laid the worth of half the land at sixty hundreds of silver, having first set aside the islands, because he thought that he should get them at but little price when Snorri should have set up house and home otherwhere.

There followed therewith that the money should be straightway paid up, and nought of the money should be borrowed from other folk. "And choose thou now, Snorri, here on the spot which thou wilt take," said Bork.

Snorri answered: "This know I now, kinsman Bork, that thou deemest me sick of purse when thou layest down the land of Holyfell so good cheap; yet I choose to take to me my father's land at that price, so reach me out thine hand, and handsel me now the land."

"That shall not be," said Bork, "before every penny is first yolden."

Then said Snorri to Thorbrand his foster-father: "Did I hand over to thee any money last autumn?" "Yea," said Thorbrand, and therewith drew a purse from under his cape. Then was the silver told, and every penny paid for the land, and after that was left in the purse sixty hundreds of silver.

Bork took the money, and gave handsel to Snorri of the land.

Then said Bork: "More of silver hast thou got, kinsman, than we wotted; now I will that we give up the ill-will which was between us; and I will add this to thy well-doing, that we keep house both together at Holyfell these seasons, since thou hast little of live-stock."

Snorri answered: "Well then, thou shalt make the most of thy live-stock; but yet from Holyfell shalt thou get thee gone." And so must it be even as Snorri would.

But when Bork was ready to depart from Holyfell, Thordis went forth and named witnesses to this for herself, that she gave out that she was parted from Bork her husband, and gave that for the cause that he had smitten her, and she would not lie under his hand. Then were their goods divided, and Snorri stood forth for his mother because he was her heir. Then Bork took the lot which he had minded for another, that he got but a little price for the islands.

Thereafter Bork fared away from Holyfell, and west to Midfell-strand, and dwelt first at Bork-stead between Orris-knoll and Tongue.

CHAPTER XV. OF SNORRI THE PRIEST. OF THE MEWLITHE-FOLK.

SNORRI THORGRIMSON set up house at Holyfell, and his mother was over the housekeeping. Mar Hallwardson, his father's brother, betook himself thither with much live-stock, and was head over Snorri's household and husbandry. There Snorri held a thronged house of the greatest largesse.

Snorri was middling in height and somewhat slender, fair to look on, straight-faced and of light hue; of yellow hair and red beard; he was meek of mood in his daily ways; little men knew of his thought for good or ill; he was a wise man, and foreseeing in many things, enduring in wrath and deep in hatred; of good rede was he for his friends, but his unfriends deemed his counsels but cold.

He was now Warden of the Temple there; therefore was he called Snorri the Priest, and a great chief he became; but for his rule he was much envied, because there were many who for the sake of their kin thought they were of no less worth than he, but had more to fall back upon, because of their strength and proven hardihood.

Now Bork the Thick and Thordis Sur's daughter, had a daughter who was called Thurid, and was at this time wedded to Thorbiorn the Thick, who dwelt at Frodis-water. He was the son of Worm the Slender, who had dwelt there and had settled the land of Frodis-water; he had before had to wife Thurid of Broadwick, daughter of Asbrand of Combe; she was sister to Biorn, the Champion

of the Broadwickers, who hereafter cometh again into this tale, and to Arnbiorn the Strong. These were the sons of Thorbiorn and Thurid: Ketil the Champion, Gunnlaug, and Hallstein.

But Thorbiorn of Frodis-water was overbearing and reckless with men lesser than he.

In those days dwelt at Mewlithe, Geirrid, daughter of Thorolf Halt-foot, with Thorarin the Swart, her son. He was a big man and a strong; ugly he was, and moody and quiet in his daily guise: he was called the Peace-maker. He had not much wealth to boast of, yet was his housekeeping gainful. So little of a meddler was he, that his foes said that he had no less the heart of a woman than a man. He was a married man, and his wife was called Aud; Gudny was his sister, whom Vermund the Slender had to wife.

At Holt, west of Mewlithe, dwelt a widow who was called Katla. She was fair to look upon, but yet not to all men's minds. Her son was called Odd; he was a big man and of good pith, a mighty brawler, and babbling, slippery, and slanderous.

Now Gunnlaug, the son of Thorbiorn the Thick, was eager to learn; he often stayed at Mewlithe, and learned cunning from Geirrid, Thorolf's daughter, because she knew much wizard lore. But on a day Gunnlaug came to Holt on his way to Mewlithe, and talked much with Katla; but she asked if he were minded once more for Mewlithe to pat the old carline's belly there. Gunnlaug said that was not his errand, "but thou art not so young, Katla, that it befits thee to cast Geirrid's eld in her teeth."

Katla answered: "I did not deem that we were so like herein; but it matters not," said she; "ye men deem that there is no woman beside Geirrid, but more women know somewhat than she alone."

Odd Katlason fared often to Mewlithe with Gunnlaug; but when they happened to go back late, Katla would often bid Gunnlaug to abide there at Holt, but he went home ever.

## CHAPTER XVI. GUNNLAUG IS WITCH-RIDDEN. GEIRRID SUMMONED. OF THORARIN.

ON a day at the beginning of that winter wherein Snorri first kept house at Holyfell, it befell that Gunnlaug Thorbiornson fared to Mewlithe, and Odd Katlason with him. Gunnlaug and Geirrid talked long together that day, and when the evening was far spent Geirrid said to Gunnlaug: "I would that thou go not home this evening, for there will be many ride-by-nights about, *and oft is a fiend in a fair skin;* but methinks that now thou seemest not over-lucky to look upon."

Gunnlaug answered: "No risk may there be to me," says he, "since we are two together."

She said: "No gain will Odd's help be to thee, and withal thou wilt thyself have to pay for thine own wilfulness."

Thereafter they went out, Gunnlaug and Odd, and fared till they came to Holt. Katla was by then in her bed; she bade Odd pray Gunnlaug to abide there. He said he had so done, "and he

must needs fare home," said he. "Let him fare then as his fate he shapes," says she.

Gunnlaug came not home in the evening, and folk talked it over that he should be searched for; but the search came not off. But in the night, when Thorbiorn looked out, he found Gunnlaug his son before the door; and there he lay witless withal. Then was he borne in and his clothes pulled off; he was all black and blue about the shoulders, and the flesh was falling from the bones. He lay all the winter sick of his hurts, and great talk there was over that sickness of his. Odd Katlason spread that about that Geirrid must have ridden him; for he said that they had parted with short words that evening. And most men deemed that it was even thus.

This was about the summoning days. So Thorbiorn rode to Mewlithe and summoned Geirrid for this cause, that she was a ride-by-night and had brought about Gunnlaug's trouble. The case went to the Thorsness Thing, and Snorri the Priest took up the case for Thorbiorn his brother-in-law; but Arnkel the Priest defended the case for Geirrid his sister: a jury of twelve should give a verdict thereon. But neither of the two, Snorri or Arnkel, were deemed fit to bear witness, because of their kinship to the plaintiff and defendant.

Then was Helgi, the Priest of Templegarth, the father of Biorn, the father of Gest, the father of Shald-Ref, called to give out the twelve men's finding. Arnkel the Priest went to the doom and made oath on the stall-ring that Geirrid had not wrought the hurt of Gunnlaug; Thorarin made

oath with him and ten other men, and then Helgi gave the verdict for Geirrid. And the case of Thorbiorn and Snorri came to nought, and thereof gat they shame.

### CHAPTER XVII. STRIFE AT THE THORSNESS THING: SNORRI GOES BETWEEN.

AT this Thing Thorgrim Kiallakson and his sons strove with Illugi the Black about the jointure and dowry of Ingibiorg, Asbiorn's daughter, the wife of Illugi, which Tinforni had had in wardship.

At the Thing great storms befell, so that no man could come to the Thing from Midfell-strand, and a great drawback to Thorgrim's strength it was that his kin might not come.

Illugi had a hundred men and those a chosen band, and he pushed the case forward; but the Kiallekings went to the court, and would fain break it up.

Then there was a mighty throng, and men made it their business there to part them; but so the matter went, that Tinforni had to give up the money according to Illugi's claim. So says Odd the Skald in Illugi's lay:

It was west at the Thorsness Thing fray was there foughten,
And there was the man by hap ever upholden;
The staff of the song from the helm that upriseth
Was a-claiming the dowry amidst of the Mote.
So the fair load of Fornir's scrip fell in the ending
To the keen-witted wight one, the warrior that feedeth
The swart swallow's brother that flits o'er the fight.
But no easy matter was peace unto menfolk.

Thereafter the storm abated, and the Kiallekings came west from the Strand. Then would Thorgrim Kiallakson not hold to the peace, but fell on Illugi, and battle befell there. Then Snorri the Priest bade to him men to go between them, and thus brought them to a truce. There fell three men of the Kiallekings, and four of Illugi's folk. Stir Thorgrimson slew there two men; so says Odd in Illugi's lay:

> Barefaced the folk brake it, the peace well awarded;
> There were three fellows fallen amidst of the field
> Of those that be urging the opener of war-shield;
> (Before the great fir of the ice-ridge they fell;)
> Ere unto them Snorri, the Chief that upreareth
> The kin of the storm-queans, from out of the cumber,
> Could bring aback peace to the band of the menfolk.
> Far-famed was that mastership over the men.

Illugi thanked Snorri the Priest for his help, and offered him pay for his aid, but he said he would have no reward for his first help. Then Illugi bade him to his house; and that Snorri took, and had many good gifts, and then Snorri and Illugi were friends for a while.

## CHAPTER XVIII. MEN WILL RANSACK AT MEWLITHE: THORARIN FALLS TO FIGHT.

THAT summer died Thorgrim Kiallakson, whereon Vermund the Slender, his son, took the homestead at Bearhaven; he was a wise man, and marvellous wholesome of redes. Stir also had by then dwelt for some time at Lava, up from Bearhaven; he was a

wise man and a hardy. He had to wife Thorbiorg, daughter of Thorstein Windy-Nose. Thorstein and Hall were their sons; Asdis was the name of their daughter, a manly-souled woman, and somewhat high-minded. Stir was a masterful man in the countryside, and had a many folk about him; he was held guilty at many men's hands, for that he wrought many slayings and booted none.

That summer came out a ship to the Saltere-mouth: half of it was owned by Northmen, and their skipper was called Biorn; he went to dwell at Ere with Steinthor. The other half was owned by South-islanders, and Alfgeir was their skipper; he went to dwell at Mewlithe with Thorarin the Swart, and with him a fellow of his who was called Nail, a big man, and swift of foot; he was Scotch of kin.

Now Thorarin had a good fighting horse up in the fells; and Thorbiorn the Thick withal had many stud horses together, which he kept on the fell-pastures, and he was wont to choose out of them in autumn horses for slaughter. But in the autumn it befell that Thorbiorn's horses were not to be found, though they were searched for far and wide: and that autumn the weather was somewhat hard.

In the beginning of winter Thorbiorn sent Odd Katlason south over the heath to a stead called Under-the-Lava, where there dwelt a man called Cunning-Gils, a foreseeing man, and a great man for spying after thefts and such like other matters as he was wistful to pry into. Odd asked whether

it was outland men or out-parish men or neighbours who had stolen Thorbiorn's horses.

Cunning-Gils answered: "Say thou to Thorbiorn even as I say, that I deem that those horses will not have gone far away from their pastures; but risky it is to tell of men's names, and it is better to lose one's own than that great troubles should arise therefrom."

Now when Odd came to Frodis-water, Thorbiorn deemed that Cunning-Gils had made a thrust at the Mewlithers in that matter. Odd said too that he had said as much as that they were the likeliest for the horse-stealing who were themselves penniless, and yet had lately got them increase of servants more than was their wont. In these words Thorbiorn thought that the Mewlithers were clearly meant.

After that rode Thorbiorn from home with eleven men. Hallstein, his son, was in that journey, but Ketil the Champion, another son of his, was then abroad; there was Thorir, the son of Ern of Ernknoll, a neighbour of Thorbiorn's and the briskest of men; Odd Katlason, too, was in this journey; but when they came to Holt to Katla, she did on Odd her son an earth-brown kirtle, which she had then newly made.

Thereafter they fared to Mewlithe, and there stood Thorarin and the home-men out in the door when they saw the men coming.

Then they greeted Thorbiorn and asked for tidings. Thorbiorn said: "This is our errand here, Thorarin," says he, "that we are seeking after the horses which were stolen from me in the autumn; therefore we claim to ransack thine house."

Thorarin answered: "Is this ransacking taken up according to law; or have ye called any lawful law-seers to search into this case; or will ye handsel truce to us in this ransacking; or have ye sought further otherwhere for the doing of this ransacking?"

Thorbiorn answered: "We deem not that any ransacking need be pushed further."

Thorarin answered: "Then will we flatly refuse this ransacking, if ye begin and carry on the search lawlessly."

Said Thorbiorn: "Then shall we take that for sooth, that thou wilt be found proven guilty, if thou wilt not have the matter thrust off thee by the ransacking."

"Ye may do as ye please," said Thorarin.

Thereafter Thorbiorn made a door-doom, and named six men for that doom; and then Thorbiorn gave forth the case at Thorarin's hands for the horse-stealing.

Then came Geirrid out to the door, and saw what betid, and said: "Overtrue is that which men say, Thorarin, that thou hast more of the mind of a woman than a man, when thou bearest from Thorbiorn the Thick all shame soever; nor wot I why I have such a son."

Then said Alfgeir the Skipper, "We will give thee aid in whatsoever thou wilt bestir thyself."

Thorarin answered: "No longer will I stand here;" and therewith Thorarin and his folk ran out and would break up the court. They were seven in all, and therewithal both sides rushed into the fight. Thorarin slew a house-carle of Thorbiorn's,

and Alfgeir another, and there fell also a house-carle of Thorarin's; but no weapons would bite on Odd Katlason.

Now the goodwife Aud calls out on her women to part them, and they cast clothes over the weapons.

Thereafter Thorarin and his men went in, but Thorbiorn rode off with his folk, and they put off the case to the Thorsness Thing. They rode up along the Creeks, and bound up their wounds under a stackyard that is called Combe-Garth.

But in the home-field at Mewlithe men found a hand whereas they had fought, and it was shown to Thorarin; he saw that it was a woman's hand, and asked where Aud was; it was told him that she lay in bed. Then he went to her, and asked whether she were wounded; she bade him pay no heed to that, but he was ware withal that her hand had been hewn off. Then he called to his mother, and bade her bind up the wound.

Then Thorarin rushed out with his fellows and ran after those of Thorbiorn, and when they were but a little from the garth they heard the babble of Thorbiorn and his folk; and Hallstein took up the word and said:

"Thorarin has thrust off from him the reproach of cowardice to-day."

"Boldly he fought," said Thorbiorn; "yet many become brave when brought to bay, but natheless are not over-brave between whiles."

Then said Odd: "Thorarin must needs be the bravest of men, but luckless will it be deemed that he so wrought as to cut off his wife's hand."

"Is that sure?" said Thorbiorn.

"Sure as day," says Odd. With that they jumped up, and made great shouting and laughter thereover.

In that very nick of time came up Thorarin and his folk, and Nail was the foremost; but when he saw them threaten with their weapons, he blenched and ran forth and up into the fell, and there became one witless with fear. But Thorarin rushed at Thorbiorn and smote his sword into his head, and clave it down to the jaw-teeth. Then Thorir Ernson with two others set on Thorarin, and Hallstein and another on Alfgeir. Odd Katlason with another man gat on to a fellow of Alfgeir's, and three of Thorbiorn's fellows on two of Thorarin's folk; and the fight was joined both fierce and fell. But so their dealings ended, that Thorarin cut the leg from Thorir at the thickest of the calf, and slew both his fellows. Hallstein fell before Alfgeir wounded to death; but when Thorarin was free, Odd Katlason fled with two men; he was not wounded, because no weapon might bite on his kirtle; all their other fellows lay on the field; and there too were slain two housecarles of Thorarin.

Then Thorarin and his men took the horses of Thorbiorn and his folk and rode home; and then they saw where Nail was running along the upper hill-side. And when they came to the home-field, they see that Nail had passed by the garth and made inward towards Buland's-head. There he found two thralls of Thorarin, who were driving their sheep from the Head; he told them of the meeting,

and what odds in number of men there was; he said he knew for sure that Thorarin and his men were slain; and therewithal they see how men ride away from the homestead over the field.

Then Thorarin and his folk took to galopping in order to help Nail, that he might not run into the sea or over the cliffs; but he and those others, when they saw men riding eagerly, deemed that there must Thorbiorn be going. Then they all betook themselves to running afresh up on to the Head, till they came to that place which is now called Thrall-scree, and there Thorarin and his folk got Nail taken, because he had well-nigh broken his wind, but the thralls leapt over from the Head and were lost, as was like to be, because the Head is so high, that whatsoever leaps thereover must perish.

Thereafter Thorarin and his men rode home, and there was Geirrid in the door, and she asked how they had fared; but Thorarin sang this stave:

The word of a woman wherewith I was wited
Have I warded away now where war dared the warrior,
He who slayeth the fire-flaught flaming in fight:
(The share of the eagle was corpse-meat new slaughtered.)
No yielding forsooth did I bear about yonder,
Where, amidst of the corpse-worms I met him,
The praiser manly the prayer of War-god beworshipped.
Not often I boast me of deeds of my doing.

Geirrid answered: "Do ye tell of the slaying of Thorbiorn?" Thorarin sang:

The sharp-shearing sword found a place for abiding
Neath the hat of the God's son, the deft of the song.
There was reeking the corpse-flood around, and arising
About him, the seeker of onrush of anger.

Blood fell over the ears of the singer a-fighting,
When the bane of the battle-tent drew near at hand,
And the doom-hall of dooms whence the spoken word falleth
With the red blood moreover was full in the fight.

"So then the whetting of you has gone home," said Geirrid, "but now go ye within and bind up your wounds;" and so they did.

Now must it be said of Odd Katlason that he fared away till he came to Frodis-water, and told the tidings there. Thurid the goodwife let gather men to fetch the bodies and bring the wounded home. Thorbiorn was laid in cairn, but Hallstein his son was healed, and so was Thorir of Ern-knoll, and he went thereafter on a wooden leg, therefore was he called Wooden-leg ever after. He had to wife Thorgrima the Witch-face; their sons were Ern and Val, manly men.

## CHAPTER XIX. THE LAY OF THE MEWLITHERS.

FOR one night was Thorarin at home at Mewlithe, but in the morning Aud asked him what shift he was minded to seek for himself. "No will have I to turn thee out of my house," said she; "but I fear that there will be many a door-doom holden here this winter, for well I wot that Snorri the Priest must needs take up the case for Thorbiorn his brother-in-law." Then sang Thorarin:

The wakener of law-wrong shall nowise meseemeth
This winter that waneth lay blood-wite on me,
For yonder is Arnkel, and there, as my hope is,
My life-warden liveth all praise-worth to win.

Might I come but to Vermund and fare with the feeder
Of the flame of the God of the field where the corpses
Lie fallen in slaughter, then surely for me
Might Hugin's son feed fat on field of the slain.

Then said Geirrid, "That is now the best rede, to seek to such men allied as Vermund is, or Arnkel my brother."

Thorarin answered: "Need enough there will be of the help of both before the end of the case; but we must first lay our trust in Vermund."

So that same day rode all those who had been at the slaying east along the firths, and came to Bearhaven in the evening, and went in just when men were gotten to their seats. Vermund greets them, and straightway gives up the high-seat to Thorarin, and when they had sat them down, then Vermund asked for tidings. Then Thorarin sang:

To the stems of the sword-storm full clear shall my tale be:
But let each hold his peace in meanwhile of the telling,
For surely methinketh the Gods of the iron
May look for the arrow-play soon to be seen.
Ye shall wot of the war-stems the wielders of shield,
In what wise of law they dealt with me duly;
How the arm of the Lady, the hand's reed down-hanging
In that tide I beheld with the blood reddened over.

"What is to be said, brother-in-law?" said Vermund. Thorarin sang:

It was e'en at my house that they held me in battle,
Those Gods of the glaive that my life were waylaying;
The light of the roar of the battle was biting
The watcher that warded the way of the spear.
So then to the dwarf-folk of Odin so did we
That scant was the dealing of ruth that we dealt them:
And little indeed then the lust lay upon me
To let lull the sword-play wherein we were playing.

Gudny, his sister, took her stand on the floor and said: "Hast thou put from thee somewhat that coward's word of those folk from the west?" Thorarin sang:

I had to ward off me the wite of the Goddess
Who under the battle-cloud slaughtered men chooseth;
The blood drifted over the oar of the wounding,
And great gain had the raven of corpses new-gotten,
When the chisel of wounding white-shining, clean-whetted,
Went whirring in war-play all over the helm
That hangs on the head of the son of my father,
And the brooks of the blood-wave ran over the holm.

Then said Vermund: "Methinks thou hast had some hasty dealings with them." Sang Thorarin:

Spaemaids of the man-mote where heavily roareth
The thunder of war-choosers over the mead,
The sharp-biting maidens, the peril of war-helms,
That season were singing aloud round my shield.
When the hollow-wrought sun-disc that Frodis' arm holdeth
With blood was bedrifted before the ring's lord,
When the river of Gioll all uprisen was waxing
With the flood-tide of weapons wide over the fields.

Vermund said: "Did they know at last whether thou wert man or woman?" Thorarin answered:

Yea, methought at the last all that word of the witing
I drave off indeed when I fell unto dealing
With the son of the war-god that wieldeth in war
The bitter-sharp scathe of the board of the battle,
Since alow lies the deft one, well learned in the driving
Of Rakni's dear horses; and now whatsoever
The lucky of life to his playmate may tell,
The ravens are tearing their meat from sword-wielders.

Thereafter Thorarin told the tidings. Then asked Vermund: "Why then didst thou go after them? Didst thou not think enough had been done that first time?" Thorarin sang:

O shearer of shards from the wildfire of Odin,
Many hard words of hatred I look to be hearing,
It was e'en in such wise that at Enni I showed them
That I wotted full well how to make the wolf merry.
But the stems of the blood that is blessed for the Gods,
E'en they who entangle the thrums of the law-court,
Gave out that my hand hewed the goddess of weaving;
Those confounders of justice to fighting they egged me.

"Thou art excused though thou didst not abide that," said Vermund; "but whatwise did those outlanders turn out?" Thorarin sang:

Yea verily Nail got all corpse-goslings victual
In a fashion most pitiful, passing belief;
For the wont to the weight of the labour that weareth,
The craven, betook him full fast to the fell.
But Alfgeir becoifed with the war-helm was keener,
And into the weapon-song brisker he wended.
There flared out the flame of the fight for a season,
As it rushed in its fury o'er battle-fain men.

"What, did not Nail bear himself right well?" said Vermund. Thorarin answered:

He that heedeth the path of the spear in the battle
Ran away from the fight, and he wept as he wended;
Unto him as he ran there, that warder of war-mask,
Nowise good was the hope of his getting him peace.
And so it betided that he, the grief-scenting,
The mare-driver, e'en for a sea-leap was minded;
He that round about goeth the beer-stoups to offer,
His heart held to nought but the blenching from battle.

Now when Thorarin had been one night at Bearhaven, Vermund said to him: "Thou wilt not deem me very manly in my aid towards thee, brother-in-law; but I mistrust me in taking you all into my house, unless more men should come into this trouble; and now will we ride to-day to Lair-

stead, and see Arnkel thy kinsman, that we may know wherein he will aid us, for it is my deeming that Snorri the Priest will show a heavy hand in the blood-suit."

"Thou shalt rule all," said Thorarin, and when they were off and on their way he sang:

O Vermund, O wealth-tree, yet will we remember
How oft and oft over erewhile we were merry,
In the days ere my heart drave me on to encompass
The death of the warrior that wafted the gold.
O goddess of linen, to this am I looking
In fear lest I be but a laughing-stock only
To the thane, the keen-hearted; loth am I to catch
Fresh rain of the shields reddened over with battle.

Herein he pointed at Snorri the Priest.

Now these, Vermund and Thorarin, rode unto Lairstead, and Arnkel greeted them well, and asked for tidings. Quoth Thorarin:

Ah, fearsome to think of the storm that fell on us,
And the rain of the ravens' wine round my abode;
Flared the flame that provideth the mouthful of Munin
As it rushed in its wrath o'er the men of the foe;
When the light-gleaming lime of the moon of the vikings,
Whereas in the battle-mote men were a-meeting,
Bit the limbs of the tribesmen that lift up the sword,
And right through the peace-shrine of Hogni it pierced them.

Arnkel asked after the haps of the tidings that Thorarin told of, and when he had set forth all as it was, Arnkel said: "Wroth hast thou been, kinsman, as meek as thou art wont to be."

Said Thorarin:

They that gather the gain of the snowdrift abiding
Where high up on the ness the hawk sitteth eager,

Have called me peace-fain of the folk of aforetime;
The hinderer the hopler of hatred was I.
But oft, as the saw saith, from out of calm weather
The rain cometh rushing all over the earth.
So let the fair land of the light that wrist beareth,
Who longeth for long life this word of mine hearken.

"That may well be," said Arnkel; "but this I would say to thee, kinsman, that thou shalt abide with me till these matters are ended somehow; but though I take on myself the lead in this bidding, I say this to thee, Vermund, do not thou fall off from the matter, though I do take in Thorarin."

"It is meet," said Vermund, "that I should help Thorarin all I may, none the less though thou be the foremost to deal him aid."

Then said Arnkel: "It is my rede that we sit all of us together hard by Snorri the Priest through the winter."

So did they, and Arnkel had a throng of men about him that winter; but Vermund was at Bear-haven or with Arnkel turn and turn about. Thorarin kept ever the same mood, and was mostly silent; but Arnkel was a stately house-keeper and exceeding blithesome, and he deemed it ill if others were not ever joyous as was he, and often he spoke to Thorarin that he should be merry and fearless. "I have been told that the widow at Frodis-water staves off her sorrow well, and laughable will it seem to her if thou bearest thine ill." Thorarin sang:

The fair-tripping widow shall nowise bewite me
Of fear-fulfilled mood, as she sitteth ale-merry;

Though soothly I wot that the raven was glutted,
And his maw stuffed with meat of the corpses of men.
And now is hard hatred midst manfolk befallen,
And the hawk of the corpses in time that is coming
Groweth glad of his gettings, and gladdened shall be
By the hard play of sword-dew that hangeth about us.

Then said a home-man of Arnkel's: "Thou knowest not before the Thorsness Thing is done in the spring whether thou may'st be enough for thyself in these cases." Thorarin sang:

The war-shields' upholders give out for the hearkening
That for me shall be dealt out the lot from the dooming
Of war-beset wandering wide over the land,
(So now reach we for rede from the hands of the mighty,)
Unless Arnkel, who winneth the praise of the people,
For a man of all menfolk my blood-feud upholdeth;
And therefore it is that full truly I trust me
In that warder of wizardry sung o'er the war-mask.

## CHAPTER XX. THE END OF KATLA AND ODD.

NOW Geirrid, the goodwife at Mewlithe, sent word to Lairstead that she was ware of this, that Odd Katlason had stricken off the hand from Aud; she said that she had Aud's own word therefor, and that Odd had made boast of it before his friends.

But when Arnkel and Thorarin heard this, they rode from home out to Mewlithe, twelve men all told, and were there through the night; but in the morning they rode out to Holt, from whence their going was seen.

Now at Holt was no man at home but Odd. Katla sat on the daïs, and span yarn. She bade Odd sit beside her; "and be thou as near to me

as thou may'st." She bade her women sit in their seats, "and be ye silent," quoth she, "and I will have words with them."

So when Arnkel and his folk came, they went in there, and when they came into the chamber, Katla greeted Arnkel and asked for tidings. Arnkel said he had nought to tell, and asked where was Odd. Katla said he had gone south to Broadwick. "Nor would he have foregone meeting thee if he had been at home, for that we trust thee well for thy manliness."

"That may be," said Arnkel, "but we will have a ransacking here."

"That shall be as ye will," said Katla, and bade her cookmaid bear light before them and unlock the meat-bower, "that is the only locked chamber in the stead."

Now they saw, how Katla span yarn from her rock, and they searched through the house and found not Odd; and thereafter they fared away.

But when they were come a short space from the garth, Arnkel stood still and said:

"Whether now has Katla cast a hood over our heads, and was Odd her son there whereas we saw but a rock?"

"She is not unlike to have so done," said Thorarin, "so let us fare back." And that they did.

But when it was seen from Holt that they turned back, then said Katla to her women:

"Ye shall still sit in your seats, but I will go with Odd out into the fore-chamber." So when they were come out through the chamber door, she

went into the porch over against the outer door, and combed Odd her son, and sheared his hair.

Then Arnkel and his folk ran in at the door, and saw where Katla was, and played with a he-goat of hers, and stroked his head and beard, and combed out his fell. Arnkel and his men went into the stove and saw Odd nowhere, but there lay Katla's rock on the bench, and thereby they deemed that Odd could never have been there.

Thereafter they went out and fared away. But when they came nigh to where they had turned before, Arnkel said: "Is it not in your mind that Odd was there in the likeness of that he-goat?"

"I wot not," said Thorarin, "but if we turn back now, then shall we lay hands on Katla."

"We will try once more then," said Arnkel, "and see what will happen;" and therewith they turned again.

But when their faring was seen, Katla asked Odd to come with her; and when they came out, she went to the ash-heap, and bade Odd lie down thereunder, "and abide thou there, whatsoever may come to pass."

Now when those of Arnkel came to the house, they ran in, and so into the chamber, and there sat Katla on the daïs and span. She greeted them, and said that their visits came thick and fast. Arnkel said it was so; and therewith his fellows took the rock and hewed it asunder.

Then said Katla: "Ye will not have to say at home this eve that ye had no errand at Holt, since ye have slaughtered my rock."

Then went Arnkel and his folk and sought for

Odd within and without, and saw nought quick save a house-boar that Katla owned, which lay under the ash-heap; and thereafter they fared away.

But when they were come halfway to Mewlithe, came Geirrid to meet them, with a workman of hers, and asked, how they had fared. Thorarin told her all about it. She said they had ill sought for Odd: "But I will that ye turn back again once more, and I will fare with you; nought will it avail to sail with leaf-sails whereas Katla is."

With that they turned back. Geirrid had a blue mantle over her; and when their coming was seen from Holt, Katla was told that now they were fourteen folk altogether, and one of them in coloured raiment.

Then said Katla: "Must not Geirrid the troll be coming there? Then may glamour only nowise be brought to bear."

With that she got up from the daïs, and took the seat from under her, and there was a lid under that, and the daïs was hollow within; therein she made Odd to go, and set everything right as it was before, and sat thereover; but she said withal that she felt somewhat uncouth.

But when those folk came into the chamber, it came to no greetings between them. Geirrid cast off her cloak and went up to Katla, and took a sealskin bag which she had had with her, and did it over Katla's head; and then her fellows bound it fast beneath. Then bade Geirrid break open the daïs, and there was Odd found, and bound sithence; and after that those twain were brought up to Buland's-head.

There was Odd hanged, and as he spurned the gallows Arnkel said: "Ill is thy lot from thy mother; and so it is that thou hast verily had an ill mother.

Katla said: "True it may be that he has had no good mother, but the ill lot that he has had from me has not been by my will; but it is my will that all ye may have ill hap from me, and I hope withal that that may come to pass; nor shall it be hidden from you that I wrought that harm to Gunnlaug Thorbiornson wherefrom all these troubles have arisen.

"But thou, Arnkel," said she, "may'st have no ill hap from thy mother, because thou hast none alive; but herein were I fain that my spell may stand fast, that from thy father thou mightest have a lot as much the worse than Odd has had from me, as thou hast the more to risk than he; and I hope that this may be said before all is over, that thou hast an ill father."

Thereafter they stoned her with stones that she died under the Head there; and fared afterwards to Mewlithe, and were there through the night; but the next day they rode home.

Now were all these tidings known at one time, and of that tale no folk thought harm; and so the winter wore.

CHAPTER XXI. THEY TAKE REDE ABOUT THE BLOOD-FEUD.

THE next spring on a day Arnkel called to him for a talk Thorarin his kinsman, Vermund, and Alfgeir, and asked them what kind of help they deemed the friendliest for them: whether they would ride to the Thing; "and that we expend therein all our other friends," said he, "and then one of two things may hap: either that peace will be brought about, and then will your purses be shaken in atoning all who were slain there, or were hurt before you. That too may hap for one thing if the riding to the Thing is risked, that the troubles may wax, if so be the case is defended over-fiercely. But the other choice is to turn all our thoughts to this, that ye may fare abroad with all your loose goods, and let the lands be dealt with as fate may have it, such of them as may not be sold."

Of this kind of help was Alfgeir most fain. Thorarin also said that he saw not how he might have means to atone with money all those guilts which had been wrought in these matters. Vermund said that he would not part from Thorarin whether he would that he should fare abroad with him, or give him fighting-help here in the land. But Thorarin chose that Arnkel should help them to going abroad; so thereafter was a man sent out to Ere, to Biorn the Skipper, to turn all his mind to get the ship ready for them as soon as might be.

## CHAPTER XXII. SNORRI SUMMONS THORARIN.

NOW it must be told of Snorri the Priest that he took up the blood-feud for the slaying of Thorbiorn his brother-in-law; he also made Thurid his sister fare home to Holyfell, because the rumour ran that Biorn, the son of Asbrand from Combe, was wont to wend thither to meet her for her beguiling.

Now Snorri deemed that he saw through all the counsel of Arnkel and his friends, as soon as he learned of that ship getting ready for sea, namely, that they had no mind to deliver money atonements for those slayings; because that as yet no biddings of peace were coming forward from their hands; yet was all quiet up to the summoning days. But when that time came round Snorri gathered men, and rode up into Swanfirth with eighty men, because it was then the law to give out the summons for blood-guilt in the hearing of the slayers, or at their home, and not to summon the neighbours till the Thing.

But when Snorri's faring was seen from Lairstead, then men talked together whether they should set on him forthwith, because there were many men there together; but Arnkel said that that should not be; "Snorri's law shall we bear," said he, and he said that only that should be wrought as things stood which need drove them to.

So when Snorri came to Lairstead, no greetings there were betwixt them, and then Snorri summoned Thorarin and all those who had been at the slayings, to the Thorsness Thing.

Arnkel hearkened duly to the summoning, and thereafter Snorri and his band rode away and up into Ulfar's-fell, and when they were gone away, then Thorarin sang :

O ground whereon groweth the fair flame of hands,
Nought is it as if men were even now robbing
The flinger abroad of the flame of the sword-storm,
Of the law of the lands-folk, for me made all guilty.
Though they, deft in dealing with roof-sun of Odin,
Should lay me down guilty, and out of the law.
Forsooth I can see it that more is their manflock ;
But yet may God give us the gain o'er the foemen.

Snorri the Priest rode up over the neck to the Copses, and so on to Drapalith, and in the morning out to Swinewater, and thence to Lavafirth, and further as the road lay to Trollsneck, nor stayed his journey till he came to Saltere-mouth. But when they came there, some kept guard over the Eastmen, and some burnt the ship, and then when all was done, Snorri and his folk rode home.

Now Arnkel heard that Snorri had burned the ship, and then those twain, Vermund and Thorarin, took boat with certain men, and rowed west across the firth to Daymeal-ness, where lay a ship that was owned by Eastmen. Arnkel and Vermund bought that ship ; and half thereof Arnkel gave to Thorarin, but Vermund got ready his share. They brought the ship out into Dimon, and there made ready. Arnkel abode there with them till they were ready for sea, and then went out with them past Ellidis-isle, and there parted in friendship.

Then Thorarin and Vermund sailed over the main, but Arnkel went home to his house ; and

so spread the rumour that this help was deemed of the manliest.

Snorri the Priest fared to the Thorsness Thing and pushed forward his suit, and Thorarin was made guilty, and all those men who had been at the slayings; but after the Thing he took to himself as much of the guilt-fines as he could. And thus those matters ended.

## CHAPTER XXIII. OF VIGFUS AND BIORN AND MAR.

VIGFUS, the son of Biorn, the son of Ottar, dwelt at Drapalith, as is aforesaid; he had to wife Thorgerd, Thorbein's daughter; he was a mighty bonder, but exceeding violent. A sister's son of his dwelt with him who was called Biorn; he was a rash-spoken man and unyielding.

Now in the autumn, after the closing of the Mewlithe suits, were found the horses of Thorbiorn the Thick in the mountain, and the stallion had not been able to hold his pasture-ground before a stallion of Thorarin's, who had driven the other horses, which were all found dead.

That same autumn folk held a thronged sheep-folding at Tongue up from Holyfell, betwixt it and Lax-river; thither went to the folding the home-men of Snorri the Priest, and Mar Hallwardson, the father's brother of Snorri, was at the head of them. Helgi was the name of Snorri's shepherd. Biorn, the kinsman of Vigfus, lay on the fold-garth; he had a pike-staff in his hand. Now Helgi drew out sheep. Biorn on a time asked

what sheep was that which he drew; and when that was looked to, there was the mark of Vigfus on the sheep.

Then said Biorn: "Thou art in a hurry to slip out the sheep to-day, Helgi."

"That is more like to befall thee," said Helgi, "who abide in the sheep-walks of men."

"Well, thief, what knowest thou of that?" said Biorn, and sprang up and drove at him with the staff so that he fell stunned. But when Mar saw that, he drew his sword and cut at Biorn, and the stroke fell on the arm up by the shoulder, and a great wound that was. Thereat men ran into two bands, but some went betwixt them, and they were parted, so that nought else happed to tell of. But the next morning rode Vigfus down to Holyfell and claimed boot for this shaming, but Snorri spoke, saying that he saw no odds between those haps that had befallen.

That Vigfus liked ill enough, and they parted with the greatest ill-will.

In the spring Vigfus brought a suit for the wounding to the Thorsness Thing, but Snorri set forth, that Biorn should be made guilty for the blow with the staff; and the end of the case was that Biorn was made guilty, because of the onslaught on Helgi, and got no boot for his wound, and his arm he bare ever after in a sling.

CHAPTER XXIV. OF ERIC THE RED.

AT this same Thing Thorgest the Old and the sons of Thord the Yeller brought a case against Eric the Red for the slaughter of the sons of Thorgest, who had been slain in the autumn when Eric fetched the settles to Broad-lairstead; and very thronged was that Thing; but before it they had sat at home with crowded followings. While the Thing was toward, Eric fitted out a ship for the main in Eric's-creek in Oxisle, and in aid of Eric stood Thorbiorn Vifil's son, and Slaying-Stir, and the sons of Thorbrand of Swanfirth, and Eyolf, son of Æsa of Swine-isle. But out of those that furthered Eric, Stir alone was at the Thing, and drew away from Thorgest all the men he might.

Stir prayed Snorri the Priest not to set on Eric after the Thing with those of Thorgest, and gave his word to Snorri in return, that he would help him another time, should he be holden by great troubles; and because of this promise Snorri let the case pass by. After the Thing those of Thorgest sailed with many ships into the islands; but Eyolf, son of Æsa, hid Eric's ships in Dimon's bay, and thither came Stir and Thorbiorn to meet Eric; and then did Eyolf and Stir after the fashion of Arnkel, for they went in company with Eric, each in his own skiff, as far as past Ellidis-isle.

In the voyage Eric the Red found Greenland, and was there three winters, and then he went to Iceland, and abode there one winter before he

fared out to settle Greenland; but this befell fourteen winters before Christ's faith was made law in Iceland.

## CHAPTER XXV. OF VERMUND AND THORARIN IN NORWAY: OF THOSE BARESERKS.

NOW is it to be said of Vermund and Thorarin the Swart that they came up from the main as far north as Throndheim-mouth, and stretched in for Throndheim. In those days Earl Hakon, son of Sigurd, ruled over Norway; so Vermund went to the Earl, and became his man, but Thorarin went thence straightway that same autumn West-over-the-sea with Alfgeir, and Vermund gave them his share in the ship; and henceforward Thorarin has nought to do with this tale.

Earl Hakon abode at Hladir that winter, and Vermund was with him holden in great friendship, and the Earl did well to him, because he wotted that Vermund was of great kin out in Iceland.

With the Earl were two brothers, Swedes of kin, one called Halli, the other Leikner; they were big men of stature and strength, nor at that time were their peers herein to be found in Norway, nor far and wide otherwhere. They wrought Bareserkgang, and were not of the fashion of men when they were wroth, but went mad like dogs, and feared neither fire nor steel; but their daily wont was to be not ill to deal with, if nought was done to cross them; but they were straightway the most over-

reckless of men if anyone should beard them. Eric the Victorious, King of Sweden, had sent these Bareserks to the Earl, and gave him this warning therewith, that he should treat them well, and said, as was true, that of them might be the greatest avail if folk gave heed to their moods.

Now in the spring, when Vermund had been one winter with the Earl, he yearned for Iceland, and prayed the Earl for leave to fare thither. The Earl bade him go since he would, and bade him thus: "Think if there be anything in my power more than another which thou wilt take for thy furtherance, such as may be worthy and honourable for both of us."

But when Vermund had thought thereover, what thing he should ask of the Earl, it came into his mind that his ways would be greatly furthered in Iceland if he had such followers as those Bareserks were; and settled in his mind that he would pray the Earl to give him the Bareserks for his following; and this urged him to ask for them, that he deemed that his brother Stir lay heavy on his fortune, and dealt unjustly with him as with most others when he could bring his strength to bear on him. So he thought that Stir would deem it less easy to deal with him if he had such fellows as those two brothers were.

Now says Vermund to the Earl that he will take that honour from his hands, if he will give him for his safeguard and fellowship those Bareserks.

The Earl answered: "Now hast thou asked me for that which seems to me will in nowise be to thy gain, though I grant it thee. I deem that they will

be to thee hard and high-minded as soon as thou hast aught to deal with them. I deem it beyond the power of most bonders' sons to curb them or hold them in fear, though they have been yielding enough in their service to me."

Vermund said that he would take them with that risk if the Earl would give him them into his power. The Earl bade him first ask the Bareserks if they would follow him. He did so, and asked if they would fare with him to Iceland, and give him fellowship and service; but he promised in return that he would do well to them in such matters as they deemed of need to them, and of which they knew how to tell him.

The Bareserks said that they had not set their minds on going to Iceland, and they wotted not if there were such chiefs there as would be meet for them to serve; "but if thou art so eager, Vermund, that we should fare to Iceland with thee, thou must look for it that we shall take it ill if thou givest not that which we ask for, if thou hast wherewithal." Vermund said that should never be, and thereafter he gat their yea to go to Iceland with him, if that were with the Earl's will and consent.

Now Vermund tells the Earl how things had gone, and the Earl settled that the Bareserks should fare with him to Iceland, "if thou deemest that most to thine honour;" but he bade him bethink him that he should deem that a cause for enmity if he ended ill with them, so utterly as they were now in his power; but Vermund said there was no need that things should come thereto.

Thereafter Vermund fared to Iceland with the Bareserks, and had a good voyage, and came home to his house in Bearhaven the same summer that Eric the Red went to Greenland, as is written afore.

Soon after Vermund came home, Halli the Bareserk fell to talk with Vermund about getting him a seemly match, but Vermund said he saw no hope that any woman of good kin would bind herself or her fortune to a Bareserk; so he hung back in that matter. But when Halli knew that, he burst out into wolfish mood and ill-will, and all went athwart betwixt them, and the Bareserks made themselves right big and rough with Vermund, so that he began to rue it that he had gotten him those Bareserks on hand.

Now in the autumn had Vermund a great feast, and bade Arnkel the Priest to him, and the men of Ere, and Stir his brother; and when the feast was over he offered to give the Bareserks to Arnkel, and calls that a thing of the fittest; but he will not take them.

Then Vermund asked Arnkel for counsel as to how he should rid himself of this trouble; but he put in a word that he had better give them to Stir, and said it rather befitted him to have such men because of his overweening and iniquitous ways.

So when Stir was ready to go away, Vermund went to him and said: "Now will I, brother, that we lay aside the coldness which was between us before I fared abroad, and take to faithful kinship and loving-kindness; and therewith will I give

thee those men that I have brought out, for thy strength and fellowship, nor do I know any men will dare to trust themselves to strife with thee if thou hast such followers as they are."

Stir answered: "I have good will, brother, to better our kinship; but that only have I heard about those men whom thou hast brought out hither, that by taking them, one shall rather get trouble than furtherance or good luck from them; nor will I that they ever come into my house, for full enough are my enmities though I get me no trouble from these."

"What counsel givest thou then, kinsman," said Vermund, "that I may put off this trouble from me."

"That is another case," said Stir, "to loose thee from thy troubles, than taking these men of thine hand as a friendly gift, and thus I will not take them; but it is the due of no man more than me to put off this thy trouble from thee, if we both have one way of thinking about it."

But though Stir spake so, Vermund chose that he should take to him the Bareserks, and the brothers parted in good love. Stir went home and the Bareserks with him, though they were not willing to this at first, and bade Vermund know that he had no right to sell or give them like unfree men; yet they said withal that it was more to their mood to follow Stir rather than Vermund; and things went very hopefully between them and Stir at first. The Bareserks were with Stir when he went west over Broadfirth to slay Thorbiorn Jaw who dwelt at Jawfirth. A lock-

bed he had made exceeding strong with beams of timber, but the Bareserks brake that up, so that the naves outside sprang asunder; yet was Stir himself the bane of Thorbiorn Jaw.

## CHAPTER XXVI. OF VIGFUS AND SWART THE STRONG. THE SLAYING OF VIGFUS.

THE autumn when the Bareserks came to Stir, this happed withal, that Vigfus of Drapalith went to burn charcoal to the place called Selbrents, and three thralls with him, one of whom was Swart the Strong; but when they came into the wood Vigfus said: "Great pity it is, and so thou wilt deem it thyself, Swart, that thou shouldst be an unfree man, strong as thou art, and manly to look upon."

"Truly I deem it a great trouble," said Swart; "but it is not so with my will."

Vigfus said: "What wilt thou do that I give thee thy freedom?"

"I may not buy it with money, for I have it not," said he; "but such things as I may do I will not spare."

Said Vigfus: "Thou shalt go to Holyfell and kill Snorri the Priest, and thereafter shalt thou verily have thy freedom, and therewith will I give thee good fortune."

"Nay, I may not bring that about," said Swart.

"I shall give thee counsel," said Vigfus, "so that this may be brought about without any risk of thy life."

"Well, I will listen to it," said Swart.

"Thou shalt go to Holyfell and get into the loft that is over the outer door, and pull up the boards of the floor, so that thou may'st thrust a bill therethrough; then when Snorri goes out to his privy, thou shalt thrust the bill through the floor of the loft into his back so hard that it may come out at his belly; and then leap off out on to the roof and so over the wall, and let the mirk night cover thee."

So with this counsel went Swart to Holyfell, and broke open the roof over the outer door, and went into the loft thereby; and that was at such time as Snorri and his folk sat by the meal-fires. But in those days were the places of easement outside the houses. But when Snorri and his folk went from the fires they were minded for the place of easement, and Snorri went first, and got off out into the outer door before Swart could bring his onset about; but Mar Hallwardson came next, and Swart thrust the bill at him, and it smote the shoulder-blade, and glanced off out towards the armpit, and there cut itself through, and no great wound it was. Then Swart sprang out and over the wall, but the causeway stones were slippery under him, and he fell a great fall when he came down, and Snorri got hold of him before he got up.

Then they had a true tale of him, and he told them all that had been twixt him and Vigfus, and withal that he was burning charcoal under Selbrents.

Then was Mar's wound bound up, and thereafter Snorri set out with six men to Drapalith. And when they came up the hill-side they saw the fire whereat Vigfus and his folk burned charcoal.

Withal they came unawares upon Vigfus and his men, and slew him, but gave life to the house-carles, and thereafter Snorri went back home; but the house-carles of Vigfus told these tidings at Drapalith.

Vigfus was laid in cairn the next day, and that same day went Thorgerd his wife into Lairstead to tell the tidings to Arnkel her kinsman, and bade him take up the blood-suit for the slaying of Vigfus. But he put that off from him, and said that that belonged to the Kiallekings, the kin of Vigfus; and above all would he have the case go to Stir, and said that it was fittest to him to take up the cause for Vigfus his kinsman; "for," said he, "he is a man who is fain to meddle in many things."

Now Thormod Trefilson sang this song about the slaying of Vigfus:

First the Folk-wielder
Felled there the feller
Of fight-boar gold-bristled,
Vigfus men hight him.
The wound-mews thereafter
There were they tearing
Full meat of fight-god,
Biorn's heirship wearer.

## CHAPTER XXVII. ARNKEL TAKES UP THE BLOOD-FEUD FOR VIGFUS.

THEREAFTER went Thorgerd out under Lava, and bade Stir take up the suit for Vigfus his kinsman. He answered: "But I promised Snorri the Priest last spring, when he sat those suits of ours with the Thorgestlings, that

I would not go against him with enmity in cases for the taking up of which there were many as nigh of kin as I. Now wert thou best to seek to Vermund my brother for this matter, or other kinsmen of ours."

So then Thorgerd fared out to Bearhaven, and prayed Vermund for aid, and said that the case came most home to him, "because Vigfus was wont to trust in thee the best of all his kin."

Vermund answered: "Now am I bound to lay down some good counsel for thee; yet am I loth to go into these matters instead of other kinsmen of ours, but I shall give thee help both with furtherance and counsel such as I may get done; but first I will that thou fare west to Ere and find Steinthor, Vigfus's kinsman; he is now at ease to fight, and it is now high time for him to try himself in some kind of case."

Thorgerd answered: "Much ye make me do for this suit, but I will not spare my labour if it be to its furtherance."

Thereafter she went west to Ere and found Steinthor, and bade him be leader of the case.

Steinthor answered: "Why dost thou bid me this? I am but a young man, and have had nought to do with the cases of men. But there are kinsmen of Vigfus nearer to him than I am, who are more forward than I withal; neither is it to be anywise hoped that I should take this case from their hands; but I shall not part myself from those of my kin who may have this blood-suit to look to."

No other answer got Thorgerd than this. So she made for home thereafter and then east again

along the firths to find Vermund, and told him what things had come to, and said that the whole matter would be thrown over unless he became leader thereof.

Vermund answered: "It is not unlikely that some stir will be made concerning these matters for thy comforting. However, I shall now once more lay down a rede for thee if thou wilt but do thine utmost."

She answered: "Most things would I undergo therefor."

"Now shalt thou go home, and let dig up Vigfus thy husband, and take his head and bring it to Arnkel, and say to him thus, that that head would not have weighed with others the taking up of the blood-suit after him, if need there had been thereof."

Thorgerd said she wotted not where these things were coming to in the end, but she saw well enough that they spared her neither labour nor heartburn. "Yet even this will I undergo," said she, "if thereby the lot of my foes be made heavier than before."

Thereafter she fared home, and went in about this business as she was taught in all wise; and when she came to Lairstead she told Arnkel that the kin of Vigfus would that he should be the leader in taking up the blood-suit for the slaying of Vigfus, and that they all promised their help.

Arnkel said that he had said before whereto his mind was given about the suit.

Therewithal Thorgerd drew from under her cloak the head of Vigfus, and spake: "Here is now a

head," said she, "that would not have begged off from taking up the suit for thee, if there had been need thereof."

Arnkel started back thereat, and thrust her from him, and said: "Go," says he, "and say so much to the kin of Vigfus, that henceforward they waver not more in their help against Snorri the Priest, than I shall in the leading of the suit; but so my mind tells me that, however the case goes, they shall lay land under foot or ever I do. But I see that these thy doings are by Vermund's counsel; but no need will he have to egg me on whereso-ever we brothers-in-law are in one place."

Then went Thorgerd home. The winter wore, and in the spring Arnkel set afoot the case for the slaying of Vigfus against all those who had been at the slaying, except Snorri the Priest; but Snorri set forth a cross-suit for the unhallowing of Vigfus for plotting against his life and for the wounding of Mar; and men came thronging on both sides to the Thorsness Thing.

All the Kiallekings gave help to Arnkel, and theirs was the biggest company; and Arnkel pushed on the case with great eagerness.

But when the cases came into court, men went thereto, and the cases were laid to award by the urging and peace-making of men of good will; and so it befell that Snorri the Priest made a handsel as to the slaughter of Vigfus, and great fines were awarded; but Mar should be abroad for three winters. So Snorri paid up the money, and the Thing came to an end in such wise, that peace was made in all the suits.

CHAPTER XXVIII. OF THE BARESERKS AND THE WOOING OF ASDIS, STIR'S DAUGHTER.

NOW that happed to tell of next which is aforewritten, that the Bareserks were with Stir, and when they had been there awhile, Halli fell to talking with Asdis, Stir's daughter. She was a young woman and a stately, proud of attire, and somewhat high-minded; but when Stir knew of their talk together, he bade Halli not to do him that shame and heartburn in beguiling his daughter.

Halli answered: "No shame it is to thee though I talk with thy daughter, nor will I do that to thy dishonour; but I will tell thee straightly that I have so much love in my heart for her, that I know not how to put it out of my mind. And now," said Halli, "will I seek for fast friendship with thee, and pray thee to give me thy daughter Asdis, and thereto in return will I put my friendship and true service, and so much strength through the power of my brother Leikner, that there shall not be in Iceland so much glory from two men's services as we two shall give thee; and our furtherance shall strengthen thy chieftainship more than if thou gavest thy daughter to the mightiest bonder of Broadfirth, and that shall be in return for our not being strong of purse. But if thou wilt not do for me my desire, that shall cut our friendship atwain; and then each must do as he will in his own matter; and little avail will it be to thee then to grumble about my talk with Asdis."

When he had thus spoken, Stir was silent, and

thought it somewhat hard to answer, but he said in a while:

"Whether is this spoken with all thine heart, or is it a vain word, and seekest thou a quarrel?"

"So shalt thou answer," said Halli, "as if mine were no foolish word; and all our friendship lies on what thine answer will be in this matter."

Stir answered: "Then will I talk the thing over with my friends, and take counsel with them how I shall answer this."

Said Halli: "The matter shalt thou talk over with whomsoever pleases thee within three nights, but I will not that this answer to me drag on longer than that, because I will not be a dangler over this betrothal."

And therewithal they parted.

The next morning Stir rode east to Holyfell, and when he came there, Snorri bade him abide; but Stir said that he would talk with him, and then ride away.

Snorri asked if he had some troublous matter on hand to talk of.

"So it seems to me," said Stir.

Snorri said: "Then we will go up on to the Holy Fell, for those redes have been the last to come to nought that have been taken there."

"Therein thou shalt have thy will," said Stir.

So they went up on to the mount, and there sat talking all day till evening, nor did any man know what they said together; and then Stir rode home.

But the next morning Stir and Halli went to talk together, and Halli asked Stir how his case stood.

Stir answered: "It is the talk of men that thou seemest somewhat bare of money, so what wilt thou do for this, since thou hast no fee to lay down therefor?"

Halli answered: "I will do what I may, since money fails me."

Says Stir: "I see that it will mislike thee if I give thee not my daughter; so now will I do as men of old, and will let thee do some great deed for this bridal."

"What is it, then?" said Halli.

"Thou shalt break up," says Stir, "a road through the lava out to Bearhaven, and raise a boundary-wall over the lava betwixt our lands, and make a burg here at the head of the lava; and when this work is done, I will give thee Asdis my daughter."

Halli answered: "I am not wont to work, yet will I say yea to this, if thereby I may the easier have the maiden for wife."

Stir said that this then should be their bargain.

Thereafter they began to make the road, and the greatest of man's-work it is; and they raised the wall whereof there are still tokens, and thereafter wrought the burg. But while they were at the work, Stir let build a hot bath at his house at Lava, and it was dug down in the ground, and there was a window over the furnace, so that it might be fed from without, and wondrous hot was that place.

Now when either work was nigh finished, on the last day whereon Halli and his brother were at work on the burg, it befell that thereby passed Asdis,

Stir's daughter, and close to the homestead it was. Now she had done on her best attire, and when Halli and his brother spake to her, she answered nought.

Then sang Halli this stave:

O fair-foot, O linen-girt goddess that beareth
The flame that is hanging from fair limbs adown!
Whither now hast thou dight thee thy ways to be wending,
O fair wight, O tell me, and lie not in telling?
For all through the winter, O wise-hearted warden
Of the board of the chess-play, not once I beheld thee
From out of the houses fare this-wise afoot,
So goodly of garments, so grand of array.

Then Leikner sang:

The ground of the gold-sun that gleams in the isle-belt
But seldom hath dight her the headgear so stately.
The fir of the fire of the perch of the falcon
Is laden with load of fine work of the loom.
O ground strewn with jewels, O fair-spoken goddess
Of beakers the bright, now I bid thee be telling
What is it that under thy pride lieth lurking?
What hast thou thereunder of more than we wot?

Therewith they parted. The Bareserks went home in the evening and were much foredone, as is wont to be the way of those men who are skin-changers, that they become void of might when the Bareserk fury falls from them. Stir went to meet them, and thanked them for their work, and bade them come to the bath and rest thereafter, and so they did.

But when they were come into the bath, Stir let the bath-chamber be closed, and had stones laid on the trap-door which was over the fore-chamber, and spread a raw and slimy neat's-hide down by the top entrance thereof; and then he let feed the

furnace from without through that window which was thereover.

Then waxed the bath so hot that the Bareserks might not abide it, and leaped up at the door, and Halli brake open the trap-door and got out, but fell on the hide, and Stir gave him his death-blow; but when Leikner would have sprung out by the opening, Stir thrust him through and he fell back into the bath, and died there. Then Stir let lay out the corpses, and they were carried out into the lava, and were cast into that dale which is in the lava, and is so deep that one can see nought therefrom but the heavens above it, and that is beside that self-same road.

Now over the burial of the Bareserks Stir sang this stave:

Methought that the raisers of riot of spear-mote
Would nowise and never be meek and mild-hearted,
Or hearken the bidding of them that are hardening
The onrush of Ali's high wind and hard weather.
No dread have I now of their dealings against me,
Of the masterful bearing of the lads of the battle;
For now I, the slayer of tarrying, truly,
With my brand have marked out a meet place for the Bareserks.

But when Snorri the Priest knew these things he rode out to under Lava, and the twain Snorri and Stir sat again together all day, and this got abroad of their talk, that Stir had betrothed Asdis his daughter to Snorri the Priest, and the wedding was to be held the next autumn; and it was the talk of men that both of these two might be deemed to have waxed from these haps, and this alliance. For Snorri was the better counselled and the wiser

man, but Stir the more adventurous and pushing; but either had strong kinship and great following about the countryside.

## CHAPTER XXIX. OF THOROD SCAT-CATCHER AND OF BIORN ASBRANDSON, AND OF THE SLAYING OF THE SONS OF THORIR WOODEN-LEG.

THERE was a man called Thorod, who was of the Midfell-strand kindred. He was a trustworthy man and a great sea-farer, and had a ship afloat. Thorod had sailed on a trading voyage west to Ireland and Dublin.

At that time Sigurd Lodverson, Earl of the Orkneys, had harried in the South-isles, and all the way west to Man. He had laid a tribute on the dwellers in Man; and when peace was made, the Earl left men to wait for the scat (and the more part thereof was paid up in burned silver), but he himself sailed away north to the Orkneys.

Now when they who had awaited the scat were ready to sail, the wind blew from the south-west, but when they had been at sea a while, it shifted to the south-east and east, and blew a great gale, and drove them north of Ireland. Their ship was broken to pieces on an unpeopled island there; and when they were in this plight there bore down on them Thorod the Icelander, late come from Dublin. The Earl's men hailed the chapmen for help, and Thorod put out a boat and went therein himself; and when they met, the Earl's men prayed him for aid, and promised him money to bring them home to the Orkneys to Earl Sigurd. But

Thorod deemed he might not do that, since he was already bound for Iceland. But they prayed him hard, because they deemed that their wealth and their lives lay on their not being taken prisoners in Ireland or the South-isles, where they had harried erst. So the end of it was that he sold them his boat from his big ship, and took therefor a good share of the scat; and thereon they laid their boat for the Orkneys, but Thorod sailed boatless for Iceland.

He came upon the south coast of the land, and stretched west along the shore, and sailed into Broadfirth, and came safe and sound to Day-meal-ness, and in the autumn went to dwell with Snorri the Priest at Holyfell, and ever after was he called Thorod Scat-catcher.

Now this was a little after the slaying of Thorbiorn the Thick. And that winter was Thurid, the sister of Snorri the Priest, whom Thorbiorn the Thick had had to wife, abiding at Holyfell. A little while after his coming back to Iceland Thorod put forth the word and prayed Snorri to give him his sister Thurid; and seeing that he was wealthy of money, and that Snorri knew his conditions well, and that he saw that she needed much some good care, with all this it seemed good to Snorri to give him the woman; and he held their wedding in the winter there at Holyfell. But the spring after Thorod betook himself to keeping house at Frodis-water, and he became a good bonder and a trustworthy.

But so soon as Thurid came to Frodis-water Biorn Asbrandson got coming thither, and it was

the talk of all men that there was fooling betwixt him and Thurid, and Thorod began to blame Biorn for his comings, yet that mended matters in no-wise.

At that time dwelt Thorir Wooden-leg at Ernknoll, and his sons Ern and Val were grown up by then, and were the hopefullest of men. Now they laid reproach on Thorod in that he bore with Biorn such shame as he dealt him, and they offered to follow Thorod if he would put an end to Biorn's comings and goings.

On a time Biorn came to Frodis-water and sat talking with Thurid. And Thorod was ever wont to be within doors when Biorn was there; but now they saw him nowhere. Then Thurid said: "Take thou heed to thy faring, Biorn; whereas I deem that Thorod is minded to put an end to thy coming hither; and I guess that they have gone to waylay thee; and he will be minded that ye two shall not meet with an equal band."

Then Biorn sang this song:

O ground of the golden strings, might we but gain it
To make this day's wearing of all days the longest
That ever yet hung twixt earth's woodland and heaven—
Yea, whiles yet I tarried the hours in their waning—
For, O fir of the worm that about the arm windeth,
This night amongst all nights, 'tis I and no other
Must turn me to grief now, and drink out the grave-ales
Of the joys of our life-days, full often a-dying.

Thereafter Biorn took his weapons and went away, and was minded for home, but when he came up beyond Bigmull, five men sprang up before him, and there was Thorod and two of

his house-carles and the sons of Thorir Woodenleg. They set on Biorn, but he defended himself well and manly. The sons of Thorir set on the hardest, and gat him wounded, but he was the bane of them both. Then Thorod with his house-carles fled away, and he was but little wounded, and they not at all.

Biorn went his way till he came home, and went into the chamber; and the goodwife called on a handmaid to serve him. And when she came into the chamber with a light, she saw that he was all covered with blood. Then she went forth and told Asbrand his father that Biorn had come home all bloody.

Then Asbrand went into the chamber and asked Biorn why he was bloody. "Perchance ye have met, thou and Thorod?" Biorn answered and said that so it was. Asbrand asked him in what wise their dealings had turned out. Biorn sang:

> I ween for the wight one, the waster of warflame,
> Nought skills it in one way to wage war upon me—
> Yea, we brought it about that we bore down in battle,
> And slaughtered the warriors the wight sons of Woodleg.
> Let him fight not, that stirrer of storm of the battle,
> As if stroking the goddess, the guard of the linen;
> That soft one, the scat-catching bow-bender, never
> Shall drag out of battle the treasure of Draupnir.

Then Asbrand bound his wounds and he grew whole again.

But Thorod sought of Snorri the Priest that he would take up the blood-suit for the slaying of the sons of Thorir, and so he let Snorri set on foot the suit for the Thorsness Thing. But the sons of

Thorlak of Ere backed the Broadwickers in this suit. And the end of the matter was such that Asbrand gave handsel for Biorn his son, and paid up money-boot for the slayings; but Biorn was outlawed and banished for three winters, and he went out that same summer.

That same summer withal Thurid of Frodis-water gave birth to a man-child, who was called Kiartan; he grew up at home at Frodis-water, and was early a big lad and a hopeful.

But when Biorn came out over the sea, he went south to Denmark, and then south further to Jomsburg, and in those days was Palnatoki captain of the Jomsburg vikings. Biorn entered into covenant with them, and was called a champion there. He was in Jomsburg when Styrbiorn the Strong won it, and he went to Sweden when they of Jomsburg gave aid to Styrbiorn, and was withal at the battle at Fyrisfield where Styrbiorn fell, and fled thence to the woods with the other Jomsburg vikings. And while Palnatoki was alive was Biorn with him, and was deemed the best of men and the bravest in all deeds that try a man.

## CHAPTER XXX. OF THE EVIL DEALINGS OF THOROLF HALT-FOOT.

NOW must it be told of Thorolf Halt-foot that he began to get exceeding old, and became very evil and hard to deal with by reason of his old age, and full of all injustice, and things went uneasily enough betwixt him and Arnkel his son.

Now on a day Thorolf rode in to Ulfar's-fell to find Ulfar the bonder. He was a great furtherer of field-work, and much spoken of for this, that he saved his hay quicker than other men, and was so lucky with sheep withal, that his sheep never died of clemming or from storms.

So when Thorolf met him, he asked him what counsel he gave him as to how he should set about his husbandry, and what his mind told him about the summer, if it would be dry or not.

Ulfar answered: "No better rede can I give thee than what I follow myself. I shall let bear out the scythe to-day, and mow down all I may this week, because I deem it will be rainy; but I guess that after that it will be very dry for the next half month."

So things went as he had said, for it was often seen that he could foretell the weather better than other men.

So Thorolf went home, and he had with him many workmen, and now he let straightway begin the out-meadow mowing; and the weather was even as Ulfar had said.

Now Thorolf and Ulfar had a meadow in common upon the neck, and either of them at first mowed much hay, and then they spread it, and raked it up into big cocks. But one morning early when Thorolf arose, he looked out and saw that the weather was thick, and deemed that the dry tide was failing, and called to his thralls to rise and carry the hay together, and work daylong all they might, "for it seems to me," quoth he, "that the weather is not to be trusted."

The thralls did on their clothes and went to the hay-work. But Thorolf piled up the hay and egged them on to work at their most might that it might speed at its fastest.

That same morning Ulfar looked out early, and when he came in, the workmen asked him of the weather, but he bade them sleep on in peace. "The weather is good," said he, "and it will clear off to-day. Therefore to-day shall ye mow in the home-field, but to-morrow will we save such hay as we have up on the neck."

Now the weather went even as he said; and when the evening was wearing on, Ulfar sent a man up to the neck, to look to the hay that stood there in cocks. But Thorolf Halt-foot carried hay with three draught-oxen the day through, and by the third hour after noontide they had saved all the hay that was his. Then he bade carry Ulfar's hay withal into his garth; and they did as he bade them.

But when Ulfar's messenger saw that, he ran and told his master. Then Ulfar went up on to the neck, and was exceeding wroth, and asked Thorolf why he robbed him. Thorolf said he heeded not what he said, and raved and was ugly to deal with, and they well-nigh came to blows. But Ulfar saw that he had no choice but to go away. So he went straightway to Arnkel, and told him of his scathe, and prayed for his warding, "else," he gave out, "all would be gone by the board."

Arnkel said he would bid his father pay boot for the hay, but said that none the less it sorely misgave him that nought would come of it.

So when father and son met, Arnkel bade his father pay Ulfar boot for the taking of the hay; but Thorolf said the thrall was far too rich already. Arnkel prayed him to do so much for his word as to atone for that hay. Then said Thorolf that he would do nought therefor but worsen Ulfar's lot; and therewith they parted.

Now when Arnkel met Ulfar, he told him of Thorolf's answer; but Ulfar deemed that Arnkel had followed up his case coldly, and said that he might have had his way with his father if he had chosen to do so.

So Arnkel paid Ulfar what he would for the hay; and when father and son next met, Arnkel claimed the price of the hay from his father, but Thorolf gave no better answers, and they parted in great wrath. But the next autumn Arnkel let drive from the fells seven oxen of his father's, and had them all slaughtered for his own household needs. That misliked Thorolf beyond measure, and he claimed their price of Arnkel; but he said that they should be in return for Ulfar's hay. Then Thorolf liked matters a great deal worse than before, and laid the whole thing on Ulfar, and said he should feel him therefor.

CHAPTER XXXI. OF THOROLF HALT-FOOT AND SNORRI THE PRIEST.

THAT winter at Yule-tide had Thorolf a great drinking, and put the drink round briskly to his thralls, and when they were drunk, he egged them on to go up to Ulfar's-fell and burn Ulfar in his house, and promised to give them their freedom therefor. The thralls said they would do so much for their freedom if he would hold to his word. Then they went six of them together to Ulfar's-fell, and took a brush-wood stack, and dragged it to the homestead, and set fire therein.

At that time Arnkel and his men sat drinking at Lairstead, and when they went to bed they saw fire at Ulfar's-fell. Then they went thereto forthwith, and took the thralls, and slaked the fire, and the houses were but little burned.

The next morning Arnkel let bring the thralls to Vadils-head, and there were they all hanged.

Thereafter Ulfar handselled all his goods to Arnkel, who became guardian over him. But this handselling misliked the sons of Thorbrand, because they deemed that to them belonged all the goods after Ulfar their freedman, and much ill-will arose herefrom between Arnkel and Thorbrand's sons. Nor might they henceforth have games together, which they had hitherto held, turn and turn about; in which games was Arnkel the strongest, but that man was the best to set against him, and the next strongest, who was called Freystein Rascal, and was the foster-son of Thorbrand, and

his adopted son; for it was the talk of most men that his own son he was, but that his mother was a bondmaid. He was a manly man, and mighty of his hands.

Thorolf Halt-foot took it very ill of Arnkel that those thralls had been slain, and claimed atonement for them, but Arnkel flatly refused to pay a penny for them, and then was Thorolf worse pleased than afore.

But on a day he rode out to Holyfell to find Snorri the Priest, and Snorri bade him abide. But Thorolf said he had no need to eat his meat. "Therefor am I come, because I am fain thou shouldst set my matters straight, for I call thee chief of this countryside, and it is thy part to set right the lot of such men as have been wronged already."

"By whose means is thy lot brought low, goodman?" said Snorri.

"Through Arnkel, my son," answers Thorolf.

Said Snorri: "Thou shouldst not make plaint of that, because that thou shouldst be of one mind with him in all things: withal he is a better man than thou."

"That is not the way of it," says he, "because now of all men he tramples most on me, and now will I be thy close friend, Snorri, if thou wilt but take up the blood-suit for my thralls whom Arnkel let slay, nor will I bespeak all the blood-fines for myself."

Snorri answered: "I will not enter into the strife betwixt thee and thy son."

Says Thorolf: "Thou art no friend of Arnkel's;

but mayhap thou deemest me niggard of my money. But it shall not be so now," says he. "I know thou wouldst fain have Crowness, and the wood thereon, which is the best possession in the countryside. Lo, I will handsel thee all that, if thou wilt but take up the suit for my thralls, and follow it up so mightily that thou shalt grow greater thereby, but they shall deem themselves put in the wrong who have wrought me shame; nor will I spare any man who has had part therein, be he more or less my kinsman."

Now Snorri deemed that he needed the wood greatly; and so it is said that he took handsel of the land, and took over the blood-suit for the thralls. But Thorolf rode home thereafter, and was well pleased therewith. But that was not talked of over-well by other folk.

In the spring Snorri set forth a case for the Thorsness Thing, at the hand of Arnkel, for the slaying of the thralls. Both sides came thronging to the Thing, and Snorri pushed forward the case. But when the suit came into court, Arnkel claimed for himself a verdict of not guilty, and set that forth as a defence that the thralls were taken with quickfire for the burning of a homestead.

Then Snorri set forth that the thralls were indeed out of the law on the field of deed, "but whereas thou didst bring them in to Vadils-head and slay them there, I deem that there they were not out of the law."

So Snorri pushed the case on, and set aside Arnkel's claim to a verdict of not guilty; and thereafter men busied themselves to make peace, and a

bargain was come to, and those brethren, Stir and Vermund, should be umpires in the case; and they put the thralls at twelve ounces each, and the money should be paid there and then at the Thing. And when it was paid, Snorri gave the purse to Thorolf, who took it and said: "I had no mind when I gave thee my land, that thou wouldst follow up my suit with so little manhood, and I wot that Arnkel would not have withheld from me such boot for my thralls if I had left the matter to him."

"Now I say," said Snorri, "that thou hast no shame herein, but I will not stake my worth against thy evil lust and foul deeds."

Thorolf answers: "Most like it is that I shall not seek to thee in cases again; nor yet shall the woes of you folk of this country lie utterly asleep."

Thereafter men depart from the Thing, and Arnkel and Snorri misliked them of this end to the matter, but Thorolf thought worse yet of it, as was well meet.

## CHAPTER XXXII. THE SLAYING OF ULFAR: THORBRAND'S SONS CLAIM THE HERITAGE.

SO it is said that this happened next to be told of, that Orlig of Orligstead fell sick, and when his sickness grew heavy on him, Ulfar his brother sat ever by him. Now of that sickness he died; but when he was dead, Ulfar sent forthwith for Arnkel, who went straightway to Orligstead, and he and Ulfar took to them all the goods that lay together there. But when Thorbrand's sons knew of the death of Orlig,

they went to Orligstead, and laid claim to those same goods that there lay together, and claimed as their own what their freedman had had ; but Ulfar said that it was his due to take the heritage after his brother. They asked what part Arnkel would take in this matter. Arnkel said that Ulfar should not be robbed of any man while their fellowship lasted and he might have his will.

Then Thorbrand's sons fare away, and first out to Holyfell, and told this to Snorri the Priest, and prayed him for his help in the case ; but he said that he would not thrust into strife with Arnkel for this case, whereas they had done their part so slippery, that Arnkel and Ulfar had first laid hands on the goods. Then Thorbrand's sons said that he would rule there no longer if he did not heed such things as this.

The next autumn Arnkel had a great autumn feast in his house, and ever his wont was to ask Ulfar his friend to all biddings, and to see him off with gifts.

Now the day that men should depart from the feast at Lairstead, Thorolf Halt-foot rode from home, and went to see his friend Cunning-Gils, who dwelt at Thorswater-dale at Cunning-Gils-stead, and bade him ride with him east to Ulfar's-fell-neck, and a thrall of Thorolf's went with him, and when they came on to the neck Thorolf said :

" There will be Ulfar going from the feast, and belike he will journey with seemly gifts about him. Now would I, Cunning-Gils," said he, "that thou go meet him and waylay him under the garth at Ulfar's-fell, and slay him, and therefor will I give thee three

marks of silver, and pay all weregild for the slaying; and then, when thou hast slain Ulfar, thou wilt have of him those good things which he has had of Arnkel. Then shalt thou run along Ulfar's-fell out to Crowness, and if any pursue thee let the wood cover thee, and then come and see me, and I shall see to thee that thou shalt take no harm."

Now whereas Cunning-Gils was a man of many children and very poor, he took the bait and went out under the towngarth at Ulfar's-fell, and there he saw how Ulfar came up from below with a good shield and a fair-dight sword that Arnkel had given him. So when they met, Cunning-Gils prayed to see the sword, and flattered Ulfar much, and said he was a great man, since he was deemed worthy to have such seemly gifts from chiefs. Ulfar wagged his beard, and handed to him the sword and shield. Cunning-Gils straightway drew the sword and thrust Ulfar through, and then took to his heels and ran out along Ulfar's-fell to Crowness.

Arnkel was out a-doors and saw how a man ran bearing a shield, and thought he should know the shield, and it came into his mind that Ulfar would not have given it up of his own good will. Then Arnkel called to his folk to run after the man; "and therewith," says he, "if this has befallen by my father's redes, and this man is Ulfar's banesman, then shall ye slay him, whoso he is, and not let him come before my eyes."

Then went Arnkel up to Ulfar's-fell, and there they found Ulfar dead. Thorolf Halt-foot saw Cunning-Gils run out along Ulfar's-fell with the

shield, and thought he knew how it had fared between him and Ulfar. Then said he to his thrall that followed him: "Now shalt thou go to Karstead, and tell Thorbrand's sons to fare in to Ulfar's-fell, and not let themselves be robbed this time of their freedman's heritage as before; because Ulfar is now slain." So thereafter Thorolf rode home, and deemed he had done a good piece of business.

But those who ran after Cunning-Gils took him beneath a cliff which leads up from the sea. There they had a true tale out of him, and when he had told them all as it was, they slew him, and thrust him into earth beneath the cliff, but took his spoil and brought it to Arnkel.

Now the thrall of Thorolf came to Karstead, and told Thorbrand's sons the message of Thorolf, and so they went in to Ulfar's-fell; but when they came there, lo, there was Arnkel before them and many men with him. Then Thorbrand's sons gave out their claim to the goods that Ulfar had owned; but Arnkel brought forward against it the witness of those who were near at the handsel Ulfar had given him, and said that he would uphold it, because he said it had never been lawfully called in question, and bade them make no claim to the money; for he said he would hold to it, even as if it were his father's heritage.

Then Thorbrand's sons saw no choice but to come away, and they went once more out to Holyfell and found Snorri the Priest, and told him how things had befallen, and prayed for his help. Snorri said things had gone as before, that they had been one move too late in the game for Arnkel;

"and ye shall not," said he, "grip out of Arnkel's hands aught of these goods, seeing that he has already got the chattels to him; and as to the lands, they lie about as near to one as to the other, and he will have them who has the strongest hand. And this is to be looked for herein that Arnkel will have the greater share of that, as in other dealings with you; and to tell truth, ye may well bear what many endure, because Arnkel rules now over every man's fortune in this countryside, and will do while he lives, whether that be longer or shorter."

Thorleif Kimbi answered: "True say'st thou, Snorri, and I deem it is to be excused in thee, though thou dost not set our matter with Arnkel right, since thou hast never held thine own against him in any due case that ye have had to do with together."

Thereafter Thorbrand's sons fared home, and took these things right heavily.

## CHAPTER XXXIII. OF THE DEATH OF THOROLF HALT-FOOT.

NOW Snorri the Priest let work Crowness wood, and let much wood cutting go on. Thorolf Halt-foot thought that the wood was spoilt thereby, and rode out to Holyfell, and bade Snorri give back the wood, and said that he had lent the wood and not given it. Snorri said that would be clearer when they bore witness who were by at the handselling, and said that he would not give up the wood unless they gave it against him.

Then Thorolf took himself off, and was in the

worst of minds. He rode in to Lairstead to see his son Arnkel.

Arnkel gave his father good welcome, and asked his errand there. Thorolf answered: "This is my errand, that I see it is amiss that there should be ill-liking betwixt us, and now I will that we lay that aside, and take to kindly ways. For unseemly it is for us to be at enmity together; and moreover it seems to me that we should be great men here in the district with thy hardihood and my good counsel."

"The better it would like me," said Arnkel, "the closer we should draw together."

"Now will I," says Thorolf, "that this shall be the beginning of our peace-making and friendship, that we two claim Crowness wood of Snorri the Priest. It seems to me very ill that he should rule our fortune, but now he will not give up to me my wood, and says I gave it him; and therein he lies," says he.

Arnkel answers: "Thou didst that for no friendship to me when thou gavest Snorri the wood, nor shall I do so much as for thy slandering to quarrel with Snorri about it; and though I wot that he has no due title to the wood, yet will I not that thou have so much for thy lust for evil as to gladden thee by strife twixt me and Snorri."

"Methinks," said Thorolf, "that this comes rather from thy poor heart than because thou begrudgest me sport over your strife."

"Think whatso true thou wilt," said Arnkel, "but as things stand, no strife will I have with Snorri for the wood."

Therewith father and son parted, and Thorolf fared home and liked his lot exceeding ill, and thought that now he might scarce get his oar in.

Thorolf Halt-foot came home in the evening and spake to no man, but sat down in his high-seat and would eat no meat that night, and he sat there after men went to bed, and in the morning, when men arose, there he sat on still, and was dead.

Then the housewife sent a man to Arnkel, and bade him tell him of the death of his father. Then Arnkel rode up to Hvamm, and some of his home-men with him. And when they came to Hvamm, then was Arnkel ware that his father was dead, and sat in his high-seat. But the folk were all full of dread, because to all folk his face seemed loathsome.

Now Arnkel went into the fire-hall, and so up along it behind the seat at Thorolf's back, and bade all beware of facing him before lyke-help was given to him. Then Arnkel took Thorolf by the shoulders, and must needs put forth all his strength before he brought him under. After that he swept a cloth about Thorolf's head, and then did to him according to custom. Then he let break down the wall behind him, and brought him out thereby, and then were oxen yoked to a sledge, and thereon was Thorolf laid out, and they drew him up into Thorswater-dale, and it was not without hard toil that he came to the stead whereas he should lie.

There they laid Thorolf in howe strongly; and then Arnkel rode to Hvamm and took to himself all the goods that were heaped up there, and

which his father had owned. Arnkel was there three nights, and nought happed to tell of the while, and thereafter he rode home.

### CHAPTER XXXIV. THOROLF HALT-FOOT WALKS: THE SECOND BURIAL OF HIM.

AFTER the death of Thorolf Halt-foot many folk deemed it worse to be abroad as soon as the sun was getting low. But as the summer wore, men were ware of this, that Thorolf lay not quiet, and men might never be in peace abroad after sunset. And this happed withal that those oxen which had been yoked to Thorolf were troll-ridden, and all such cattle as came nigh to Thorolf's howe went mad, and bellowed till they died. Now the herdsman at Hvamm often came home in such wise that Thorolf had given chase to him. And so it befell in the autumn at Hvamm that one day neither herdsman nor beasts came home; and in the morning men went to seek them, and found the herdsman dead, a little way from Thorolf's howe, and he was all coal-blue, and every bone in him was broken. He was buried beside Thorolf. And of all the cattle that had been in the dale, some were found dead, and some fled into the mountains, and were never found again; and if fowls settled on Thorolf's howe, they fell down dead.

But so great trouble befell from this that no man durst feed his flocks up in the dale. Oft too was heard huge din abroad at Hvamm, and they were ware withal that the hall was ofttimes ridden.

And when the winter came on Thorolf was seen home at the house many a time, and troubled the goodwife the most. And great hurt gat many from this, but she herself was well-nigh witless thereat; and such was the end of it all, that the goodwife died from these troublings, and was brought up to Thorswater-dale and buried beside Thorolf.

Thereafter men fled away from the homestead, and now Thorolf took to walking so wide through the dale that he laid waste all steads therein, and so great was the trouble from his walking that he slew some men, and some fled away; but all those who died were seen in his company.

Now men bewailed them much of that trouble, and deemed that it was Arnkel's part to seek rede to better it. So Arnkel bade all those abide with him who had liefer be there than elsewhere; but whereso Arnkel was, no harm befell from Thorolf and his company.

So afeard were all men of this walking of Thorolf's that none durst go a journey that winter, what errands soever they had in the countryside. But when the winter had worn away the spring was fair; and when the ice was off the earth, Arnkel sent a man into Karstead for the sons of Thorbrand, and bade them go with him and bring Thorolf away from Thorswater-dale, and search for another abode for him.

Then, according to the laws of that time, it was due, as now, for all men, to bring dead folks to burial, if they were so summoned.

But when the sons of Thorbrand heard that,

they said it lay nowise on them to put away the troubles of Arnkel or Arnkel's men; but thereat the old carle Thorbrand answered and said: "Nay, need there is," says he, "to fare on all such journeys as all men are bound in law to do, and that is now bidden of you which it beseemeth you not to gainsay."

Then said Thorod to the messenger: "Go thy ways and tell Arnkel that I will go on behalf of my brethren, and come to Ulfar's-fell and meet him there."

Now the messenger goes, and tells Arnkel, and he got ready to go, and he and his were twelve in all, and had with them yoke-oxen and digging tools; and they went first to Ulfar's-fell and met there Thorod, Thorbrand's son, and he and his were three.

They went up over the neck, and came into Thorswater-dale unto Thorolf's howe, and broke it open, and found Thorolf all undecayed, and most evil to look on.

They took him up from the grave, and laid him on a sledge, and yoked two strong oxen to it, and drew him up to Ulfar's-fell-neck, and by then were the oxen foundered, and others were taken that drew him up on to the neck, and Arnkel was minded to bring him to Vadils-head, and lay him in earth there. But when they came to the hill's brow the oxen went mad, and broke loose forthright, and ran thence away over the neck, and made out along the hillside above the garth of Ulfar's-fell, and so out to sea, and by then were both bursten.

But Thorolf was by then so heavy, that they could bring him no further; so they bore him to a little headland that was there beside, and laid him in earth there, and that is called sithence Halt-foot's Head.

Then let Arnkel raise a wall across the headland landward of the howe, so high that none might come thereover but fowl flying, and there are yet signs thereof. There lay Thorolf quiet as long as Arnkel lived.

## CHAPTER XXXV. ARNKEL SLAYS HAWK.

SNORRI the Priest let work Crowness wood for all that Thorolf Halt-foot had raised question about it; but that was seen of Arnkel that he deemed that the title of that wood had not gone according to law, and he deemed that Thorolf had beguiled him of his heritage in that he had given the wood to Snorri the Priest.

Now one summer Snorri the Priest sent his thralls to work in the wood, and they cut there much timber and piled it together, and then went home. Now while the timber was seasoning, the rumour ran that Arnkel would go fetch it. So it fell not out; but he bade a herdsman of his watch when Snorri the Priest let fetch the timber, and tell him thereof. But when the wood was dry, Snorri sent three thralls of his to fetch it; and he got Hawk, his follower, to go with the thralls for their aid. So they go, and bind the wood on twelve horses, and then take their way home. Arnkel's herdsman was ware of their ways, and

told him thereof. He took his weapons and went after them, and came up with them west of Svelg-river twixt it and the Knolls, but as soon as he came up with them, Hawk leapt off his horse and thrust at Arnkel with a spear, and smote his shield, yet he gat no wound. Then Arnkel sprang from his horse and thrust with a spear at Hawk, and smote him in the midst, and he fell there on the place which is now called Hawks-river.

But when the thralls saw the fall of Hawk, they took to their heels and ran off on their way home, and Arnkel chased them all along beyond Oxbrents, and then turned back and drave home with him the wood-horses, and took the wood off them, and then let them loose, and bound the load-ropes on them, and they were then turned on their way out along the fell, and they went till they came home to Holyfell.

Now were these tidings told, but all was quiet through those seasons; but the next spring Snorri the Priest set on foot a suit for the slaying of Hawk to be heard at the Thorsness Thing, and Arnkel another for an onslaught for the unhallowing of Hawk. Both sides had great followings at the Thing, and men pushed forward the cases eagerly, but such was the end of it that Hawk was made guilty for the onslaught, and Snorri the Priest was nonsuited.

Therewith men ride home from the Thing, and there was much ill-blood betwixt men throughout the summer.

CHAPTER XXXVI. THORLEIF WOULD SLAY ARNKEL, AND IS SLAIN.

THERE was a man called Thorleif, an Eastfirther, who had been found guilty of an affair with a woman. He came to Holyfell in the autumn, and prayed Snorri the Priest to take him in, but he put him off, and they talked long together or ever he got him gone. Thereafter Thorleif went to Lairstead, and came there in the evening, and was there the next night.

Now Arnkel got up early in the morning and set to nailing together the boards of his outer door; and when Thorleif arose, he went to Arnkel, and prayed him to take him in.

He answered somewhat slowly, and asked if he had been to see Snorri the Priest.

"Yea, I have seen him," said Thorleif, "and he would nowise take me in; 'and indeed, it is little to my mind,' says he, 'to give following to such a man as will ever let himself be trodden underfoot by every man with whom he has to do.'"

"Meseems," says Arnkel, "that Snorri would nowise mend his bargains though he give thee meat and drink for thy following."

"Nay, here whereas thou art will I have leave to dwell, Arnkel," said Thorleif.

"It is not my wont," said Arnkel, "to take in out-country men."

So there they gave and took in talk awhile, and Thorleif ever held fast by his prayer, but Arnkel put him off.

Now Arnkel fell to boring holes in the door-ledge, and laid his adze down the while. Thorleif took it up, and heaved it up swiftly over his head with the mind to bring it down on Arnkel's skull, but Arnkel heard the whistle of it and ran in under the stroke, and heaved up Thorleif by the breast, and soon was proven the measure of either's strength, for Arnkel was wondrous strong. So he cast Thorleif down with so great a fall that he lay stunned, and the adze flew out of his hand, and Arnkel got hold thereof and smote it into Thorleif's head, and gave him his death-wound.

So the rumour ran that it was Snorri the Priest who sent that man for Arnkel's head, but Snorri made as if the story had nought to do with him, and let folk say what they would. And so those seasons slipped away that nought else is to be told of.

## CHAPTER XXXVII. THE SLAYING OF ARNKEL.

THE autumn after, at winter-nights, Snorri the Priest had a great autumn-feast, and bade his friends thereto. Ale drinking they had thereat, and folk drank fast and were very merry with ale.

Now the talk fell on pairing men together by their worth, and as to who was the noblest man in the countryside or the greatest chief, and thereon were men not at one, as oft it haps when the talk falls on likening man to man. To most of them indeed it seemed that Snorri was the noblest man, but some named Arnkel, and Stir forsooth.

But as they talked hereover, then Thorleif Kimbi answered and said:

"Why do men bicker over such a matter," says he, "when all may see how it is?"

"What wilt thou say hereon, Thorleif," said they, "if thou splittest the case into so many fragments?"

"Much the greatest do I deem Arnkel," said he.

"What hast thou to back this with?" said they.

"That which is true," says he. "For I call Snorri the Priest and Stir but as one man, because of their affinity; but of Arnkel's home-men that Snorri has killed, none lie by his garth unatoned like as Hawk, Snorri's follower, whom Arnkel slew, lies here by Snorri's garth."

This men deemed a big word, true though it were, since the talk had gone so far; but hereat dropped that talk.

But whenas men went from the bidding, Snorri the Priest chose gifts for his friends. He led Thorbrand's sons down to their ship at Redwick-head; and as they parted Snorri went to Thorleif Kimbi and said:

"Here is an axe, Thorleif, which I will give thee; it is the longest handled of all I have, yet will it not reach Arnkel's head when he stacks his hay at Orligstead, if thou heavest it at him all the way from Swanfirth."

He took the axe and said: "Deem well," says he, "that I will not hang back in heaving this axe on Arnkel whenas thou hast wrought the revenge for Hawk thy follower."

Snorri answered: "That methinks is due from

you to me, sons of Thorbrand, that ye have spies out to watch for a chance at Arnkel, but blame me then if I come not to meet you when aught may be done if ye make me ware thereof."

Therewith they parted, and both gave out that they were ready to plot against Arnkel's life, and Thorbrand's sons were to have a spy on his goings.

Early that winter was there much ice, and all firths were overlaid therewith. Freystein Rascal watched sheep in Swanfirth, and he was set to spy out an occasion against Arnkel.

Arnkel was a great man for work, and made his thralls work all day from sunrise to sunset. He had under him both the lands of Ulfar's-fell and Orligstead, for no one could be got to dwell on the lands for fear of the violence of Thorbrand's sons. Now in the winter it was Arnkel's wont to carry hay from Orligstead in the night in the new moons, because the thralls did other work at home by day. Nor did he heed if Thorbrand's sons were unware of the carrying of hay. Now on a night of winter before Yule, Arnkel arose and waked three of his thralls, one of whom was called Ofeig. Goodman Arnkel went with them up to Orligstead. Four oxen they had, and two sledges withal.

The sons of Thorbrand were ware of Arnkel's ways, and Freystein Rascal went that night over the ice to Holyfell, and came there by then men had been abed for a space. He took Snorri by the foot and waked him, and Snorri asked what he would. He answers: "Now has the old eagle taken flight to his quarry at Orligstead."

Snorri rose up and bade men clothe themselves. So when they were clad, they took their weapons and fared nine of them altogether over the ice to Swanfirth. And when they came to the bottom of the firth, Thorbrand's sons came to meet them, and were six in company.

Then they fared up to Orligstead, and by then they came there, one of the thralls had gone home with a load of hay, and Arnkel and the others were busy on a second.

Then saw Arnkel and his folk how armed men came up from the sea, and Ofeig said thereon that unpeace was at hand, and there was nought for it but to get them gone homeward.

Arnkel answered: "Good rede can I give thereto, and now shall we each of us do what each best liketh. Ye shall run home and wake up my following, and they will come quickly to meet me, but here in the rickyard is a good place to make a stand, and from hence will I defend myself if they come in warlike wise, for that meseems is better than running; nor shall I soon be overcome, and speedily will my men come to me, if ye do your errands in manly wise."

So when Arnkel had thus made an end of speaking, the thralls set off a-running; and Ofeig was the swiftest, but so afeard he was that he well-nigh went out of his wits, and ran off into the mountain and fell into a force there and was lost, and that is since called Ofeig's-force. The other thrall ran home to the stead, and when he came to the hay-barn there was his fellow-thrall before him carrying in the hay. He called to the thrall as he ran

to help bear in the hay to him, and belike the thrall was nowise loth of that work, so he went to help him.

Now it is to be said of Arnkel that he knew how Snorri the Priest and his folk went there, and he tore the runner from under the sledge, and had it up into the garth with him. The garth was very high outside, and within it was heaped up high as well; and a good fighting-stead it was. Hay was in the garth, but the garth-pieces of the stacks were cleared off.

Now when Snorri and his folk came to the garth, it is not told that any words befell there, but straightway they set on Arnkel, and chiefly with spear-thrust, which Arnkel put from him with the sledge-runner, and many of the spear-shafts were broken thereby, nor was Arnkel wounded; but when they had spent their shot-weapons, then Thorleif Kimbi ran at the garth and leapt up on to it with sword drawn, and Arnkel smote at him with the sledge-runner, and Thorleif dropped down away from the stroke out of the garth, and the runner smote against the garth wall, and up therefrom flew a piece of frozen turf; but the sledge-runner was broken at the mortice, and part thereof fell out over the garth. Arnkel had laid his sword and shield against a hayrick, and now he took up his weapons and defended himself therewith; but now he began to gather wounds, and withal they came up into the garth about him. Then Arnkel leapt up on to the hayrick, and defended himself thence for a space, but such was the end of the matter that he fell, and they

covered him over there in the garth with hay; and thereafter Snorri and his folk fared home to Holyfell.

Over the slaying of Arnkel, Thormod Trefilson made this stave:

Snorri the fight-strong
Fetched for the wound-fowl
Full feed with war-sword—
Young he, and fame-fulfilled.
O feeders of battle-fowl,
Wild-fire of battle-storm
Clave the life's coffer,
Where Snorri felled Arnkel.

Now it is to be said of Arnkel's thralls, that they went into the house after they had borne the hay in, and did off their skin cloaks.

Then the followers of Arnkel woke and asked where he was. Then was the thrall as one roused up from sleep, and answered: "Yea, forsooth," said he, "he will be fighting with Snorri the Priest at Orligstead."

Then men sprang up and clad themselves, and fared at their swiftest in to Orligstead, and found goodman Arnkel dead. And great grief was that to all men; for that he was the doughtiest of all men of the ancient faith in all matters; the wisest of men, of good mind fashioned, and great-hearted, and the boldest of all men, single-hearted, and exceeding well-ruled. Withal he ever had the better in all lawsuits with whomsoever he had to deal, and therefrom gat he great envy, as was well shown now.

Now they took Arnkel's body and laid it out

for burial. Arnkel was laid in howe beside the sea out by Vadils-head, and that is a big howe as big as a big stackgarth.

## CHAPTER XXXVIII. THE BLOOD-SUIT FOR ARNKEL.

AFTER the slaying of Arnkel, the heritage and blood-suit fell to women, and for this reason the blood-suit was not pushed forward so strongly as men deemed they might have looked for over so noble a man. But atonement was settled for the slaying at the Thing, and the only outlawry was that Thorleif Kimbi should abide abroad for three winters, because on him was laid the death-wound of Arnkel.

But because the blood-suit was not so seemly as men deemed befitted such a chief as was Arnkel, the rulers of the land made this law, that for the time to come no woman and no man under sixteen winters old should be suitors in a blood-suit. And that law has ever been holden to since.

## CHAPTER XXXIX. OF THORLEIF KIMBI AND HIS DEALINGS WITH ARNBIORN.

THORLEIF KIMBI took ship that same summer with chapmen who got ready in Streamfirth, and was a messmate of the masters. In those days was it the wont of chapmen to have no cooks, but the messmates chose by lot from amongst themselves who should have the ward of the mess day by day. Then too was it the wont of all the shipmen to have their

drink in common, and a cask should stand by the mast with the drink therein, and a locked lid was over it. But some of the drink was in tuns, and was added to the cask thence as soon as it was drunk out.

Now when they were nigh ready there came one forth upon the ledge of rock by the booths. This man was great of growth, and had a bundle on his back, and seemed to men somewhat uncouth. He asked for the ship-master, and he was shown to his booth. So he laid down his bag at the booth-door and went into the booth, and asked if the skipper would give him a passage over the sea.

They asked him of his name, and he called himself Arnbiorn, the son of Asbrand of Combe, and said he fain would fare out and seek Biorn his brother, who had gone out some winters before, and had not been heard of since he went to Denmark.

The Eastmen said that the bulk was bound down, and they deemed it might not be undone. He said he had not more faring goods than might lie on the top of the bulk. But whereas they deemed him to have great need of faring, they took him to them, but he found himself in victual, and abode on the forecastle.

In his bag were three hundreds in wadmal, and twelve skins for sale, and his victual.

Now Arnbiorn was of good help and a brisk man, and the chapmen held him of good account.

They had a fair passage out and made Hordaland, and took land at an outskerry, and dight their victuals on land.

Thorleif Kimbi was the allotted mess-ward, and had to make porridge. Arnbiorn was aland and made porridge for himself, and had the mess-kettle which Thorleif was to have afterwards. Then went Thorleif aland and bade Arnbiorn give him his kettle, but he had not yet made his own porridge, but stirred the kettle while Thorleif stood over him. Now the Eastmen called aland from the ship and bade Thorleif get ready the meat, and said that he was just an Icelander because of his laziness. Then Thorleif lost his temper, and caught up the kettle and cast out Arnbiorn's porridge, and then turned away.

Arnbiorn had the stirring-stick in his hand, and therewith he smote at Thorleif and caught him on the neck, and the blow was not great, but whereas the porridge was hot, Thorleif was scalded on his neck. Then Thorleif said:

"These Northmen shall not mock us, since we be here two fellow-countrymen together, that they must needs drag us apart like dogs; but I shall mind me of this when we are together in Iceland."

Arnbiorn answered nought. So they lay there three nights before they had a wind for land; then they brought their goods ashore.

Thorleif guested there, but Arnbiorn took ship with certain traders east to Wick, and thence to Denmark to seek for his brother Biorn.

CHAPTER XL. OF BIORN, THE CHAMPION OF THE BROADWICKERS, AND HIS DEALINGS WITH THURID OF FRODIS-WATER.

THORLEIF KIMBI was two winters in Norway, and then went back to Iceland with the same chapmen as he had fared out with. They made Broadfirth and came to Daymeal-ness, and Thorleif went home to Swanfirth in the autumn, and made much of himself as his manner was.

That same summer came out to Lavahaven-mouth those brothers Biorn and Arnbiorn, and Biorn was afterwards called the Champion of the Broadwickers. Arnbiorn had by then brought home a pretty penny; and as soon as he came aland that summer he bought him land at Bank in Lavahaven, and set up house there the next spring. That winter he spent at Cnear with Thord Wall-eye, his brother-in-law. Arnbiorn was not a man for show, and was of few words in most matters, yet the stoutest and manliest of men in every wise. But Biorn his brother was a very stately man when he came out, and fair was his mien, for that he had shaped himself after the customs of outland chiefs. A far goodlier man was he than Arnbiorn, and in nothing of less skill than he, and in hardihood far more proven, for thereby he had gained renown in the outlands.

Now in the summer, when these were new come out, was appointed a great meeting of men north of the heath under Howebrent, in from Frodis-mouth. So those chapmen rode thither all of

them, in coloured raiment, and when they came to the assembly, there were many there before them, and Thurid withal the goodwife of Frodis-water, and Biorn went to talk with her; and no man laid a word on them therefor, for they deemed that it was to be looked for that they should have much to say to each other, so long as it was since they met last.

Now that day men gave and took wounds, and one man from the Northcountry-men was brought to his death, and he was borne into a copse that was on the ere, and much blood ran from his wounds, and there stood a pool of blood in the copse. There was the youngling Kiartan, the son of Thurid of Frodis-water, with a little axe in his hand; he ran to the copse, and dipped the axe in the blood.

But when the folk from the south side of the heath rode south from the meeting, Thord Wall-eye asked Biorn how things had gone in the talk betwixt him and Thurid of Frodis-water. Biorn seemed well pleased thereabout. Then Thord asked Biorn if he had seen that day the youngling Kiartan, the son of Thurid and Thorod and them all together.

"Yea, I saw him," cried Biorn.

"In what wise didst thou deem of him?" said Thord.

Then sang Biorn this stave:

The young tree I saw there, the eager-eyed sapling,
The youngling, the very own image of her,
That gem-bestrewn table; he ran to the tree-grove,
Whence the brook of the Wolf, even Fenrir, was welling.

They who waste wide the flame of Morn's river, meseemeth
Have been hitherto heedful to hide from the stripling
The name of the father who erewhile begat him,
He who speedeth the steeds of the streams of the Ocean.

Then said Thord: "What will Thorod now say as to which of you two owns the swain?"

Then sang Biorn yet again:

Then the slender-sweet fir-tree of Thorod, that beareth
The fells goodly-fashioned shall find of my guessing,
That truly I guessed it—Ah, surely the coif-field,
The snow-white of women, erewhile well hath loved me—
If so it befell that the kin-famous woman,
The table of jewels, bore son like my body.
Now, whatso betideth I weary in longing
For that Valkyr of flame of the sea-flood a-roaring.

Thord said: "Yea, but it must now be thy rede to have but little to do with her, and to turn thy mind from thence whereas she is."

"Good rede," said Biorn; "yet far is it from my mind, though I have to do with somewhat overmighty a man whereas her brother Snorri is."

"See to that thyself," said Thord; and therewithal they dropped their talk. And now Biorn went home to Combe, and there took on him the ruling of the house, because his father was by then dead. He betook himself anew to a journey north over the heath to meet Thurid that winter, and though Thorod misliked it, yet he deemed it no easy thing for him to better matters; for his mind told him how hardly he had fared whenas he had made trouble of their ways aforetime, and he saw that Biorn was now far mightier than heretofore.

But Thorod made a bargain that winter with Thorgrima Witch-face that she should bring a

storm on Biorn as he went over the heath ; and on a day Biorn fared to Frodis-water, and in the evening when he was ready to go home the weather waxed thick, and somewhat it rained, and he withal was rather late ready; but when he came upon the heath cold grew the weather, and the snow drave down, and so dark it was that he might not see the road before him. Then came on a storm, with such hail that he might scarce keep his feet, and his clothes, which before had got wet through, took to freezing on him, and he was so wildered withal that he knew not which way he turned ; but in the night he found a cave in the rocks and went therein and abode there that night, and cold harbour he had. There sang Biorn :

The Goddess of sea-flame, the weed-wearer, surely
Heavy-hearted would wax if of me she were wotting;
If she heard of my plight here, and how I am lying
All amidst of ill weather, the woe of the woodland.
If the Goddess of wildfire of waves did but know it,
How the heeder, the herder of yoke-beasts that labour
The field of the sea-flood, is lying alone
All starven with cold in the cave of the stone-heaps !

And still he sang :

With the boards was I shearing the icy cold swan-field ;
From the East in the laden keel fared I erewhile ;
So hard and so hard there the dear bride she drew me ;
So fast and so fast in her love was I bounden.
Weary wet-worn I was as we wended thereover
The highway of waves ; and now all heart-heavy
The grove of the battle in cave hath abiding
Instead of the fair woman's bolster beneath him.

Biorn was out in the cave for three days before the storm abated, and by then he left the heath it

was the fourth day, and so he came home to Combe much wearied; but the home-men asked of him where he had been amidst the storm; and Biorn sang:

> Time was when my deeds neath the banner well warded
> That Styrbiorn was bearing, were blazoned abroad,
> Whenas Eric the Iron-coat fared in the field,
> And smote down the host in the din of the spear-flight.
> Now wandering, bewildered I trod the heath over,
> And wended my ways in the teeth of the sleet-drift,
> That was wrought but for me by the spell-working wife;
> For the wide way, the waste, was o'er ill for the tracking.

So Biorn abode at home the winter through; but in the spring Arnbiorn his brother set up house at Bank in Lavahaven, while Biorn abode still at Combe, and kept a noble house.

## CHAPTER XLI. OF THORLEIF KIMBI AND THORD WALL-EYE.

THAT same spring at the Thorsness Thing, Thorleif Kimbi fell to wooing a wife, and prayed for Helga, daughter of Thorlak of Ere, and sister of Steinthor of that ilk; and Thormod her brother pressed this forward most, he who had to wife Thorgerd, daughter of Thorbrand, and sister of Thorleif Kimbi. But when the matter came before Steinthor, he took it up coldly, and must ask counsel of his brothers. So then they went to Thord Wall-eye, and when the matter was laid before him, he answered thus:

"I will not put this affair off on to other men, for herein may I be the shaper; so this I have to

say to thee, Thorleif, that first must the porridge spots on thy neck be healed, wherewith thou wast burnt when thou wast beaten in Norway three winters agone, or ever I give thee my sister."

Thorleif answered: "I know not what my fortune may be therein; but whether that be avenged or not," says he, "my will it is that three winters pass not ere thou be beaten."

Thord answered: "I sit without fear in despite of thy threats."

But the next morning men had a turf-play beside the booth of the sons of Thorbrand, and as Thorlak's sons passed by, forth flew a great piece of turf, and smote Thord Wall-eye under the poll, and so great was the stroke, that he fell heels over head; but when he arose, he saw that Thorbrand's sons were laughing at him hugely. Then Thorlak's sons turned back and drew their swords, and they ran to meet one another, and forthwithal they fought together, and some were wounded, but none slain.

Steinthor had not been there, for he had been in talk with Snorri the Priest. So when they were parted, folk strove to bring about peace; and so it was settled that Snorri and Steinthor should be umpires in the matter. So the wounds of men and the onset were set one against the other, but the remnant over was atoned for; and all were called at one again whenas they rode home.

CHAPTER XLII. THORBRAND'S SONS MAKE AN ONSLAUGHT ON ARNBIORN.

THAT summer a ship came out into Lavahaven-mouth, and another to Daymealness. Snorri the Priest rode to the ship at Lavahaven, and fourteen men with him; but when they came south over the heath to Dufgusdale, six men all-armed rode after them, and there were the sons of Thorbrand. Snorri asked whither they were minded to fare, but they said they would go to the ship at Lavahaven-mouth. Snorri said that he would do their errands for them, and bade them go back home and not raise quarrels betwixt men; and he said that often little was needed for that matter among those who were unfriends together already, if they should chance to meet.

Thorleif Kimbi answered: "It shall not be told of us that we durst not ride through the countryside because of the Broadwickers; but thou mayest well ride home, if thou darest not to ride on thy ways when thou hast an errand."

Snorri answered nought, and so they rode forth over the necks, and so forth to Templegarth, and then west over the sands along the sea; but when they came anigh to the Mouth, Thorbrand's sons rode from the company up to Bank; and when they came to the homestead they leapt off their horses and were minded to enter, but might not break open the door. Then they leapt up on to the house, and fell to unroofing it.

Arnbiorn took his weapons, and warded himself from the inside of the house. He thrust out

through the thatch, and that became woundsome to them. This was early in the morning, and the weather was bright and clear; and that morning had those of Broadwick arisen early, with the mind to ride to the ship; but when they came west of the shoulder of the fell, then saw they a man in coloured clothes up on the house-roof at Bank, and they wotted well that it was not the attire of Arnbiorn. Then Biorn and his folk spurred on their horses, and turned their way thitherward.

But when Snorri the Priest was ware that the sons of Thorbrand had ridden away from his company, he rode after them, and by then he and his came to Bank were those others working at their maddest for the unroofing of the house. Then Snorri bade them begone thence, nor work any unpeaceful deeds in his company, so whereas they had got no entrance there, they even gave up the onset as Snorri bade, and rode thereafter to the ship with Snorri.

Now those of Broadwick came to the ship that same day, and either side went with their own band, and great ill-will there was, and cross looks enow, but neither side set on another, yet the men of Broadwick were the most in number at the market. Snorri the Priest rode in the evening south to Templegarth, whereas Biorn dwelt as then with his son Guest, who was the father of Templegarth-Ref. The folk of Biorn the Champion of the Broadwickers offered Arnbiorn to ride after those of Snorri the Priest, but Arnbiorn would not have it so, but said that each should have what he had got. Those of

Snorri rode home the next day, and the sons of Thorbrand were worse content with their lot than heretofore. And now the autumn began to wear.

### CHAPTER XLIII. OF EGIL THE STRONG.

NOW goodman Thorbrand had a thrall who was called Egil the Strong, the biggest and strongest of men, and he thought his life ill in that he was no free man, and would oft pray Thorbrand and his sons to give him his freedom, and offered to do therefor any such work as he might. So one evening Egil went with his sheep out to Burgdale in Swanfirth, and as the evening grew late, he saw an erne fly from the west over the firth. Now a great deerhound was with Egil, and lo, the erne swooped on the hound, and took him up in her claws, and flew back west over the firth straight for the howe of Thorolf Halt-foot, and vanished there, under the mountain; and a foreboding of tidings Thorbrand deemed this.

Now it was the wont of the Broadwickers in autumn, about the time of winter-nights, to have ball-play under the shoulder south of Cnear, and the place thereafter was called the Playhall-meads, and men betook themselves thither from all the countryside, and great play-halls were made there, wherein men abode and dwelt there a half month or more. Many chosen men there were as then in the countryside, and it was thickly peopled. Most of the young men were at the plays, except Thord Wall-eye; but he might not deal therein because of his too great eagerness, though he was not so

strong that he might not play for that cause. So he sat on a chair and looked on the play. Those brethren withal, Biorn and Arnbiorn, were not deemed meet to play because of their strength, unless they played one against the other.

That same autumn Thorbrand's sons fell to talk with Egil that he should go to the ball-play and slay some one of the Broadwickers, either Biorn or Thord or Arnbiorn, in some wise, and that he should have his freedom after therefor; and some men say that that was done by Snorri's rede, and that he had so counselled that the thrall should try if he might get into the hall by stealth, and thence whereas he lurked do somewhat for the wounding of men; and he bade him go down the pass which is above Playhalls, and go down thence when the meal-fires were kindled; for he said it was mostly the way of the weather that a wind would blow off the lava in the evening and drive the smoke up into the pass. So he bade him abide his time to go down till the pass should be full of smoke.

Egil betook himself to this journey, and went first west over the firths, and asked after the sheep of the Swanfirthers, and made as if he were going a sheep-gleaning.

Now whilst he was on his way, Freystein Rascal was to watch the sheep in Swanfirth. So in the evening, when Egil had gone from home, Freystein went west over the river to the sheep, and when he came to that scree which is called Geirvor, and which goes down west of the river, he saw a man's head lying trunkless there and uncovered, and the head sang this stave:

With man's blood Geirvor
Is reddened over,
The skulls of men-folk
Shall she cover.

He told Thorbrand of this foreboding, and Thorbrand deemed that tidings might well be looked for.

Now it is to be told of Egil that he went west along the firths, and up into the mountain east from Buland's-head, and so south over the mountain, and laid his course so that he went down into the pass by Playhalls, and there lay hid the day long and looked on the play. Now Thord Wall-eye sat by the play, and he said:

"I wot not what thing I see up in the pass there, whether it be a fowl, or a man lying in hiding; it comes up at whiles, and certes," said he, "it is something quick, and methinks it were well done to go look to it."

But no other man saw that, and therefore no search was made.

Now that day Biorn the Champion of the Broadwickers was chosen by lot as mess-ward along with Thord Wall-eye; and Biorn was to light the fire, and Thord to fetch the water; and so when the fire was made, the smoke hung about the pass, even as Snorri had guessed. So Egil went down along the smoke, and made for the hall whenas the play was not yet over, though the day was far spent; and the fires began to burn up, and the hall was full of the reek.

Egil made his way thither. He had got very stiff coming over the mountain, and lying after-

wards in the pass. Tasselled shoe-ties he had, after the fashion of those days, and one of the thongs got loose, and the tassel dragged behind as the thrall went into the porch of the hall. But when he went into the main-hall he would fain go softly, for there he saw how Biorn and Thord sat by the fire, and he deemed well that in a short while he would win him a free life for ever.

But now, when he would step over the threshold, he trod on the tasselled thong which dragged, and when he put forth his other foot, the thong stuck fast, and therewith he tottered over, and fell in on the floor with as great fall and clatter as if the carcass of a flayed ox had been cast down.

Then Thord sprang up and asked what fiend fared there. And therewith up leapt Biorn, and got hold of the thrall or ever he gat to his feet, and asked him who he was.

"Egil it is, goodfellow Biorn," said he.

Biorn asked: "What Egil?"

"Egil of Swanfirth," says he.

Then Thord took his sword and would slay him, but Biorn caught hold of Thord and bade him not slay the man so hastily, "for we will first have a true tale of him."

Then Thord held back, and so they did fetters on the feet of Egil, but in the evening, when men came home to the hall, Egil told in such wise that all men might hear it, what journey he had been minded to make of it. So there he abode the night long. But in the morning they brought him up into the pass which is now called Egil's pass, and slew him there.

But there was a law in those days that what man soever slew a thrall from any man should bring home the thrall's-gild therefor, and must begin his journey before the third sun after the slaying of the thrall. And the weregild was to be twelve ounces of silver, and if it were brought home according to law, no blood-suit lay for the slaying of the thrall.

So after the slaying of Egil, those of Broadwick took that rede, to bring home the thrall's-gild according to law. They chose out thirty men thence from Playhalls, and a band of picked men was that. And these rode north over the heath, and guested that night with Steinthor of Ere, and he betook himself to faring with them. So going thence they were sixty in company, and rode in over the firths, and were the next night at Bank, with Thormod, Steinthor's brother. Then they called on Stir and Vermund their kinsmen to go with them, and were then eighty men in all.

Then sent Steinthor a man to Holyfell, for he would know what rede Snorri the Priest would take to, when he heard of the gathering of folk.

But when the messenger came to Holyfell, there sat Snorri the Priest in his high-seat, nor was aught changed in his dwelling, and Steinthor's messenger was nowise ware what Snorri was minded to do. So when he came out to Bank he told Steinthor of what betid at Holyfell. Steinthor answered that it was to be looked for that Snorri would bear the law of men; "and if he fare not into Swanfirth, I see not to what end we have need of that force of ours; therefore I will

that men fare peaceably, though we uphold our cases at law.

"Meseems, kinsman Thord," says he, "that ye Broadwickers had best abide behind here; because there needeth but the least thing to set you by the ears, ye and Thorbrand's sons."

Thord answered: "Verily I shall go, nor shall Thorleif Kimbi have therewith to jeer at me, that I durst not bring home a thrall's-gild."

Then spake Steinthor to those brethren, Biorn and Arnbiorn: "That will I," says he, "that ye abide behind with twenty men."

Biorn said: "I will not strive to be in thy fellowship beyond what seemeth good to thee, but never before has it happed to me to be driven from any company. Meseems," says he, "that Snorri the Priest will be deep enough in his redes. I am not foreseeing," quoth Biorn, "yet my mind misgiveth me, that such things may befall in this journey, that thou may'st not deem thy men over-many or ever we meet again."

Steinthor answered: "I shall rule over all while I am anigh, though I be not so deeply wise as Snorri the Priest."

"That may'st thou do as for me, kinsman," said Biorn.

Thereafter rode away from Bank Steinthor and his men, some sixty in company, in over the Skeid to Drapalith, and so in over Waterneck-head, and across the Swallow-river-dale, and made thence inward for Ulfar's-fell-neck.

CHAPTER XLIV. THE BATTLE IN SWANFIRTH.

SNORRI the Priest had sent word to his neighbours that they should bring their boats under Redwick-head; and he went thither with his home-men as soon as Steinthor's messenger was gone; and he went not before, because he thought he saw that the man had been sent to spy over his doings. So Snorri went up Swanfirth, and had nigh fifty men with three keels, and came to Karstead before Steinthor and his men. But when folk saw the coming of Steinthor and his men, the sons of Thorbrand cried out to go meet them, "and let them not get entry into the home-field, for that we have both a great company and a goodly."

Now they who were there were eighty men. But Snorri said: "Nay, we will not ward the homestead from them, and Steinthor shall have the law, for peaceably and wisely will he fare in his redes. So I will that all men abide within, and let no man cast any vain words at them in such wise as that the troubles of men be eked thereby."

With that all men went into the chamber, and men sat on the benches. But the sons of Thorbrand walked up and down the floor.

Now Steinthor and his folk rode up to the door; and for him it is said that he was in a red kirtle, and had pulled up the front skirts through his belt. A fair shield he had, and a helm, and was girt with a sword that was cunningly wrought; the hilts were white with silver, and the grip wrapped

round with the same, but the strings thereof were gilded.

Steinthor and his folk leapt off their horses, and he went up to the door, and made fast to the door-post a purse wherein were twelve ounces of silver. Then he named witnesses to the thrall's-gild being brought home according to law. The door was open, and a certain handmaid stood thereby, and heard the naming of the witnesses. Then she went into the chamber and said:

"Yea, both things are true, that Steinthor of Ere is a manly man, and moreover that he spoke well when he brought the thrall's-gild."

But when Thorleif Kimbi heard that, he ran out with the other sons of Thorbrand, and then all went forth who were in the chamber. Thorleif came first to the door, and saw where Thord Wall-eye stood before the doorway with his shield; but even therewith Steinthor went forth into the home-field. Thorleif took a spear which stood there in the doorway, and thrust it at Thord Wall-eye, and the thrust smote his shield and glanced off it unto the shoulder, and that was a great wound. After this men ran out and there was battle in the home-mead, and Steinthor was of the eagerest, and smote on either hand of him. But when Snorri the Priest came out he bade men stay the unpeace, and bade Steinthor ride away from the homestead, and said that he would not suffer men to ride after them. So Steinthor and his folks fared adown the mead, and men parted in such wise.

But when Snorri the Priest came back to the

door, there stood Thorod his son with a great wound in his shoulder, and he was then twelve winters old. Snorri asked who had brought that about.

"Steinthor of Ere," said he.

And Thorleif Kimbi answered and said: "Now has he rewarded thee in meet wise, for that thou wouldst not have us chase him; but my rede it is that we part not thus."

"Yea, so shall it be now," said Snorri, "that we shall have more dealings with them." And he bade Thorleif withal tell the men to follow after them.

Now Steinthor and his folk were come down from the field when they saw the chase, and therewith they crossed the river and turned up on to the scree Geirvor, and made them ready for a stand; for a good fighting-stead was that because of the stones. But as Snorri's company came up the scree, Steinthor cast a spear over Snorri's folk for his good luck, according to ancient custom; but the spear sought a mark for itself, and in its way was Mar, the kinsman of Snorri, who was straightway put out of the fight. So when that was told Snorri the Priest, he answered: "It is well that men should see," says he, "that he is not always in the best case that goeth the last."

So then befell a great battle, and Steinthor was at the head of his own folk, and smote on either hand of him; but the fair-wrought sword bit not whenas it smote armour, and oft he must straighten it under his foot. He made most for the place whereas was Snorri the Priest.

Stir Thorgrimson set on fiercely with Steinthor his kinsman, and his first hap was that he slew a man of the folk of Snorri the Priest, his son-in-law; but when Snorri saw that he cried to Stir:

"Thus, forsooth, thou avengest Thorod, the son of thy daughter, whom Steinthor of Ere has brought unto death; the greatest of dastards art thou."

Stir looked on him and said: "Speedily I may atone for that;" and he shifted his shield withal, and turned to the side of Snorri the Priest, and slew another man, but this time a man of Steinthor's band.

Now even herewith came up from Longdale the father and son, Aslak and Illugi the Red, and sought to go between them. Thirty men they had with them, and to that company joined himself Vermund the Slender.

So then they prayed Snorri the Priest to let stay the slaughter of men, and Snorri bade the Ere-dwellers come up and make a truce. Then Aslak, he and his, bade Steinthor take truce for his men. So Steinthor bade Snorri reach forth his hand, and he did so; but therewith Steinthor raised his sword aloft and cut at Snorri's arm, and great was the clatter of the stroke, for it smote the stall-ring, and well-nigh struck it asunder, but Snorri was nowise wounded.

Then cried out Thorod Thorbrandson: "No truce will they have! Well then, let us set on, and stay not till all the sons of Thorlak are slain."

But Snorri the Priest answered: "Turmoil enow it would bring to the countryside if all sons of

Thorlak were slain, and the truce shall be holden to if Steinthor will, after the word aforesaid."

Then all bade Steinthor take the truce; and things went so far, that a truce was declared betwixt man and man until such time as they came back each one to his home.

Now it is to be told of the Broadwick folk that they knew how Snorri the Priest had fared with a flock to Swanfirth. So they take their horses and ride after Steinthor at their swiftest, and they were on Ulfar's-fell-neck whiles the fight was on the scree; and some men say that Snorri the Priest saw Biorn and his folk as they came up on the hill's brow, whenas he happened to turn and face them, and that for that cause he was so easy in the terms of the truce with Steinthor and his men.

So when Biorn and Steinthor met at Orligstead, Biorn said that matters had gone even after his guessing. "And my rede it is," said he, "that ye turn back now, and drive them hard."

But Steinthor said: "Nay, I will hold to the truce I have made with Snorri the Priest, in whatso ways matters may go betwixt us hereafter."

Thereafter they ride each to his own home, but Thord Wall-Eye lay wounded at Ere. In the fight at Swanfirth five men had fallen of Steinthor's company, and two of Snorri the Priest; but many were wounded on either side, for the fight had been of the hardest. So says Thormod Trefilson in his Raven-lay:

> The feeder of swans
> Of wound-wave, in Swanfirth

Made the erne full
With feeding of wolfs' meat.
There then let Snorri
Of five men the life-days
Cut off in sword-storm:
Such way shall foes pay.

Thorbrand had been at the fight, and busied himself with Aslak and Illugi in going between the fighters, and had urged them to seek peace. So he thanked them well for their aid, as well as Snorri the Priest for his avail.

Snorri the Priest went home to Holyfell after the fight, and it was settled that Thorbrand's sons should be turn and turn about at Holyfell and at home at Swanfirth till these affairs were ended, because there was yet the greatest ill-blood about, as was like to be, since no truce there was betwixt man and man as soon as men should be home from the fight.

## CHAPTER XLV. THE BATTLE IN SWORDFIRTH.

THAT summer, before the fight was in Swanfirth, a ship had come to Daymealness, as is aforesaid. Now Steinthor of Ere had bought a ten-oarer at the ship; but when he was to bring it home there fell on him a great gale from the west, and they drave east past Thorsness, and landed at Thinghall-ness, and laid the keel up in Gruflunaust, and went thence afoot over the necks to Bank, and thence fared home in a boat; but the ten-oarer he had not been able to go fetch through the autumn, so it lay still at Gruflunaust.

But one morning a little before Yule, Steinthor

rose early, and said that he would go fetch his craft that lay east at Thinghall-ness; and there betook them to faring with him his brothers Bergthor and Thord Wall-eye, whose wound was by now pretty much healed, so that he was meet enow to carry weapons. Withal in Steinthor's company were two Eastmen, and they were eight in all.

So they were ferried over the firth into Dairy-head, and they went afoot in towards Bank, and thence came Thormod, their brother, who made the ninth of them. Now the ice stretched from Templesteadwick right up to Much Bank, and they went up along the ice, and so over the neck to Swordfirth, which lay all under ice. Such is the way of it, that when the sea ebbs, it leaves it all dry, and the ice lies on the mud at the ebb; but the skerries that were in the firth stood up above the ice, which was much broken about one of them, and the ice-floes sloped down steeply from the skerry. Loose snow withal had fallen on the ice, and very slippery it was thereon.

Now Steinthor and his folk went to Thinghall-ness, and pushed out the boat from the boatstand, and took out of her both oars and deck, and laid them down on the ice, together with their clothes and the heaviest of their weapons. Then they dragged the craft in along the firth, and then west over the low neck to Templesteadwick, and right out to the edge of the ice; and then went after their clothes and the other matters. But as they went back into Swordfirth, they saw six men going from the south from Thinghall-ness, who went a

great pace over the ice, and made for Holyfell. Then Steinthor and his men misdoubted them, that there would be going the sons of Thorbrand minded for the Yule-feast at Holyfell. Then Steinthor with his folk went swiftly out over the firth to the place where lay their clothes and weapons; and so it was as Steinthor had deemed, and these men were the sons of Thorbrand.

So when these beheld men running down the firth, they deemed they knew who they were, and thought the men of Ere were fain to meet them. So they fell to going at a great pace, and made for the skerry with the mind to make a stand there; and in this wise each came nigh to meeting the other, yet the sons of Thorbrand reached the skerry first. But as Steinthor and his folk came forth past the skerry, Thorleif Kimbi let drive a spear against their flock, and it smote Bergthor, son of Thorlak, in the midst, and straightway was he put out of the fight. Then he went away out on to the ice, and lay down, and Steinthor and his folk set on toward the skerry, but some went after their weapons. The sons of Thorbrand warded themselves well and in manly wise, and a good fighting-stead they had there, because the floes sloped steeply from the skerry and were wondrous slippery; thus wounding went slowly betwixt men, before those came back who had gone to fetch the weapons.

Steinthor and his men set on, six together, on the skerry, but the Eastmen went out on to the ice within bowshot, for they had bows, and therewith they shot against those on the skerry, and gave many a wound.

Thorleif Kimbi cried out when he saw Steinthor draw his sword: "White hilts dost thou still wield aloft, Steinthor," says he; "but I wot not if thou raisest yet again a soft brand withal, as thou didst last autumn at Swanfirth."

Steinthor answers: "Ah! I will that thou prove ere we part whether I bear a soft brand or not."

Now slow work was the winning of the skerry, but when they had been thereat a long while, Thord Wall-eye made a dash at it, and would thrust at Thorleif Kimbi with a spear, for he was ever the foremost of his men. The thrust smote the shield of Thorleif, but even as Thord Wall-eye laboured over the blow his feet failed him on the slippery floe, and he fell on his back and slipped headforemost down from the skerry. Thorleif Kimbi leapt after him to smite him dead before he could get to his feet again, and Freystein Rascal followed Thorleif, and he had shoe-spikes on his feet. Then Steinthor ran thereto, and cast his shield over Thord even as Thorleif fetched a blow at him, and with the other hand he smote at Thorleif Kimbi, and smote the leg from him below the knee; and while that was a-doing Freystein Rascal thrust at Steinthor, aiming at his middle; and when Steinthor saw that, he leapt up aloft, and the thrust went between his legs, and these three things, whereof we have told even now, he did in one and the same nick of time. Then he ran to Freystein, and smote him on the neck with his sword, and loud was the clatter of that stroke. So he cried withal: "Art smitten, Rascal?"

"Smitten forsooth," said Freystein, "but yet no

more than thou didst deem, for no wound have I therefrom." For in a hooded hat of felt was Freystein, with horn sewn into the neck thereof, and on that had the stroke fallen.

Then Freystein Rascal turned back skerryward, but Steinthor bade him run not, since he had no wound, and Freystein turned him round on the skerry, and now they made at each other hard and fast. Steinthor was in great risk of falling, for the floe was both steep and slippery, but Freystein stood firm on his spiked shoes, and smote both hard and oft; but such was the end of their dealings, that Steinthor brought his sword down on Freystein above his hips, and smote the man asunder in the midst.

Then they went on to the skerry, and stayed not till all Thorbrand's sons were fallen. Then cried out Thord Wall-eye that they should go betwixt head and trunk of all the sons of Thorbrand, but Steinthor said he had no will to bear weapons on men who lay alow.

So they came down from the skerry, and went to where Bergthor lay, who scarce had might to speak. So they brought him with them in over the ice, and so over the neck to the boat, and rowed in the boat out to Bank in the evening.

Now a shepherd of Snorri's had been at Oxbrents that day, and saw thence the fight at Swordfirth. So he went home straightway, and told Snorri the Priest how there had been a meeting that day at Swordfirth nowise friendly. So Snorri and his folk took their weapons, and went into the firth nine in company; but when they came there,

Steinthor and his men had gone their ways and come aboard off the ice of the firth.

Then Snorri looked to the wounded men, and there was none slain save Freystein Rascal, but they were all nigh wounded to death.

Thorleif Kimbi cried out to Snorri, bidding go after Steinthor and his folk, and let no one of them escape. So Snorri the Priest went there whereas Bergthor had lain, and saw there great gouts of blood. Then he took up in his hand together blood and snow, and crushed it up, and put it in his mouth, and asked who had bled there. And Thorleif said it was Bergthor who had bled. Then Snorri said it was life-blood. "Like enow," said Thorleif; "from a spear it came."

"Methinks," says Snorri, "that is the blood of a doomed man; so we will not follow after them."

Then were Thorbrand's sons brought home to Holyfell and their wounds bound up. Thorod Thorbrandson had so great a wound in the back of his neck that he might not hold his head straight; he had on hose-breeches withal, and they were all wet with blood. A home-man of Snorri the Priest was about pulling them off; but when he fell to stripping them he could not get them off. Then he said: "No lie is that concerning you sons of Thorbrand, when folk say ye are showy men, whereas ye wear clothes so tight that they may not come off you."

Thorod said: "Belike thou pullest slovenly." And therewith the home-man set his feet against the bed-stock and pulled with all his might, but yet gat them off none the more.

Then Snorri the Priest went thereto, and felt along his leg, and found a spear stuck through his leg between the hough sinew and the leg bone, that had nailed together the leg and the breeches. Then said Snorri that the thrall was a measureless fool not to have thought of such a thing.

Snorri Thorbrandson was the briskest of those brothers, and he sat at table beside his namesake that evening. Curds and cheese they had to meat, but Snorri noted that his namesake made but little play with the cheese, and asked why he eat so slowly.

Snorri Thorbrandson answered that lambs found it the hardest to eat when they were first gagged.

Then Snorri the Priest drew his hand down his throat, and found an arrow sticking athwart his gullet and the roots of the tongue. Then Snorri the Priest took drawing-tongs and pulled out the arrow, and then Snorri Thorbrandson fell to his meat.

Then Snorri the Priest healed all the sons of Thorbrand. But when Thorod's neck grew together his head sat somewhat drawn backwards on his trunk, and he said that Snorri would heal him into a maimed man. Snorri said that he deemed the head would come straight when the sinews were knit together; but Thorod would have nought but that the wound should be torn open again, and the head set straighter. But all went as Snorri had guessed, and as soon as the sinews were knit together the head came right; yet little might Thord lout ever after. Thorleif Kimbi thenceforth went mostly with wooden leg.

CHAPTER XLVI. THE PEACE-MAKING AFTER THESE BATTLES.

NOW when Steinthor of Ere and his men came to the boatstand at Bank, there they put up their craft, and the brothers went home to their steading, and the body of Bergthor was covered over with a tilt for the night. It is told that goodwife Thorgerd would not go to bed that night to Thormod her husband. But even therewith a man came up from the boatstand and told how Bergthor was dead; and when that was known she went to bed, nor is it said that any quarrel fell out betwixt them afterwards.

Steinthor went home to Ere in the morning, and no more fighting there was thenceforth through the winter. But in the spring, whenas time wore on to the days of summoning, men of good will bethought them that things had got to a sad plight, inasmuch as those men were unappeased and at strife together, who were the greatest in the countryside. So the best men who were friends of either side so brought it about that it came to seeking for peace betwixt them. And Vermund the Slender was chief of these, and with him were many men of good will, such as were allied to one side or the other, and thereof it came afterwards that truce was settled and they were brought to peace, and most men tell that these cases fell under Vermund's dooming; but he gave forth the award at the Thorsness Thing, and had with him the wisest men who were come there.

Now it is told of the peace-making that the

slayings of men and onslaughts on either side were set off one against the other. The wound of Thord Wall-eye at Swanfirth was set against the wound of Thorod, son of Snorri the Priest. Against the wound of Mar Hallwardson and the stroke that Steinthor fetched at Snorri the Priest, were set the slayings of three men who fell in Swanfirth. The manslaughters which Stir made in either band were equalled; but in Swordfirth the slaughter of Bergthor and the wounds of Thorbrand's sons were set one against the other. But the slaying of Freystein Rascal met the death of one of those unnamed above who fell in Swanfirth out of Steinthor's company. Thorleif Kimbi had atonement for his lost leg; but the man who died out of Snorri's company in Swanfirth was set against the onset wherewith Thorleif Kimbi had set the fight agoing there.

Then were the wounds of other men set against each other, and what was deemed to be left over was booted for duly, and so men parted from the Thing appeased.

And that peace was well holden while Steinthor and Snorri were both alive.

## CHAPTER XLVII. OF THOROD SCAT-CATCHER AND SNORRI AND BIORN THE CHAMPION OF THE BROAD-WICKERS.

THAT same summer Thorod Scat-catcher bade Snorri his brother-in-law to a home-feast at Frodis-water, and Snorri went thither with eight men; but while Snorri was at the

feast, Thorod complained to him that he deemed he had both shame and grief from the goings of Biorn Asbrandson, wherein he went to see his wife Thurid, the sister of Snorri the Priest, and said that it was Snorri's part to find rede for that trouble. So Snorri was at the feast certain nights, and Thorod led him away with seemly gifts. Snorri rode over the heath thence, and gave out that he would ride to the ship in Lavahaven-mouth; and that was in summer at the time of mowing in the home-field. Now when he came south unto Combheath, then said Snorri: "Now shall we ride down from the heath unto Comb; and I will have you to know," says he, "that I will make an onset on Biorn, and take his life if occasion may serve; but not set on him in his house, because here are strong houses, and Biorn is brave and hardy, and we have but little strength. But hard have such great men as he is been to win in their houses, even when they were set on with more men; as the case of Geir the Priest and Gizur the White shows well enow; for with eighty men they fell on Gunnar of Lithend in his house when he was all alone, and some were hurt, and some slain, and they must needs draw off till Geir the Priest by his cunning found that Gunnar's shot was spent. Now, therefore," says he, "if Biorn is without, as is like, since the day is dry and good, I will that thou, kinsman Mar, fall to work on Biorn, but take heed of this first, that he is no mannikin, and therefore a greedy wolf will have a gripe, whereas he is, if he get not such a wound at the first onset as will speedily work his bane."

So when they rode down from the heath to the stead, they saw that Biorn was without in the home-mead working on a wain, and no man by him, and without weapons, save a little axe and a big whittle, with which he was widening the mortices of the wain; the whittle was a span long from the haft down.

Now Biorn saw how Snorri the Priest and his men rode down from the heath on to the mead, and straightway knew the men. Snorri the Priest was in a blue cape and rode first.

Such hasty rede took Biorn that he caught up the knife and turned swiftly to meet them, and when he came up to Snorri he caught hold of the sleeve of his cape with one hand, and held the knife in the other, in such wise as it was handiest to thrust it into Snorri's breast if need should be.

So Biorn hailed them when they met, and Snorri took his greeting; but Mar let his hands fall, because he deemed that Biorn looked like to do Snorri a mischief speedily if aught were done to break the peace against him.

Then Biorn turned on the road with Snorri and his folk, and asked for the common tidings; and still kept the hold he had got at the first. Then he fell to speech: "So it is, goodman Snorri, that I will not hide that I have played such a game with thee that ye may well hold me guilty, and it is told me that thy mind is heavy against me. Now best it is to my mind," says he, "if ye have any errand with me other than folk who go their ways hereby, that ye now show it forth; but if that be not so, then will I that ye say yea to my asking

for truce, and then will I turn back, because I will not be led about like a fool."

"So lucky a hold thou hast of me in this our meeting," says Snorri, "that truce must thou have as at this time, whatever my mind was erst; but this I pray thee, that thou keep thyself henceforth from the beguiling of Thurid, for the wound betwixt us will not be healed if thou abidest as thou hast begun therein."

Biorn answered: "That only will I promise thee which lies in my might; nor do I wot if I have might enow for this, if Thurid and I are in one country together."

Snorri answered: "Nought holds thee here so much as that thou may'st not well take up thine abode away from this countryside."

Biorn answers: "True it is, even as thou say'st, and so shall it be, since thou thyself hast come to meet me thus; and whereas our meeting has gone in such wise, I will promise thee that thou and Thorod shall have no more grief of heart from the meetings of me and Thurid for the next winters."

"Then doest thou well," saith Snorri.

Therewithal they parted, and Snorri rode to the ship and then home to Holyfell. Next day Biorn rode south to the ship at Lavahaven, and took a berth for himself there that summer. Somewhat late ready were they, and they fell in with a north-easter, which prevailed long that summer, and nought was heard of that ship for long after.

CHAPTER XLVIII. OF THORBRAND'S SONS IN GREENLAND.

AFTER the peace between the men of Ere and the Swanfirthers, Thorbrand's sons Snorri and Thorleif went out to Greenland. After Thorleif is called Kimbi's Bay in Greenland, betwixt the jokuls. So Thorleif lived to be old in Greenland, but Snorri went to Vineland the Good with Karlsefni, and in battle with the Skrælings in Vineland there fell Snorri Thorbrandson, the bravest of men.

Thorod Thorbrandson abode behind in Swanfirth, and had to wife Ragnhild, daughter of Thord, son of Thorgils the Eagle, who was the son of Hallstein, the Priest of Hallstein-ness, the thrall-owner.

CHAPTER XLIX. OF THE COMING OF CHRIST'S FAITH TO ICELAND.

NEXT it befell that Gizur the White and Hiallti his son-in-law came out to preach Christ's law; and all men in Iceland were christened, and the Christian faith was made law at the Althing. And Snorri the Priest brought it chiefly about with the Westfirthers that Christ's faith was taken of them; and as soon as the Thing was over, Snorri let build a church at Holyfell, and Stir, his father-in-law, another at Under-the-Lava. Now this whetted men much to the building of churches, that it was promised them by the teachers, that a man should have welcome place for so many men in the kingdom of Heaven as might stand in any church that he let build. Thorod

Scat-catcher withal let make a church at his homestead of Frodis-water, but priests could not be got for the serving at the churches, though they were built, for in those days but few mass-priests there were in Iceland.

### CHAPTER L. OF THORGUNNA, AND HOW SHE CAME TO FRODIS-WATER.

THE same summer that Christ's faith was made law in Iceland, a ship came from over the sea to Snowfell-ness, a keel of Dublin, whose folk were Erse and South-islanders, and a few Northmen. They lay off the Reef long through the summer, biding a wind to sail in over the firth to Daymeal-ness; so many men of the Ness went to chaffer with them. Now among her folk was a South-island woman named Thorgunna, and of her the shipmen told that she had such things among her faring-goods that the like of them would be hard to get in Iceland; but when Thurid the goodwife of Frodis-water heard thereof, she became exceeding wishful to see those fair things, for she was very fain of glitter and show. So she fared to the ship and found Thorgunna, and asked her if she had any woman's attire, something out of the common way. She said that she had no goods for sale, but let out that she had certain fair things, which she might show without shame at feasts or other meetings of men. Thurid prayed to see her fair things, and she granted it to her; and the wares seemed good to Thurid, and exceeding well shaped, but not beyond price.

Thurid offered to deal for the goods, but Thorgunna would not sell them, so Thurid bade her come dwell with her, for she knew that Thorgunna was rich of raiment, and thought to get the goods at her leisure.

Thorgunna answered: "I have good will to go dwell with thee, but I give you to know that I am loth to pay much for myself, because I am exceeding handy at work, and willing enough thereto; but no wet work will I do; and I myself too shall rule what I am to pay for myself from the wealth that I have."

So Thorgunna talked it all over unyieldingly enough, but Thurid would that she should go thither none the less, and her goods were borne from the ship: a great locked ark and a light chest, and they were brought to the house at Frodis-water.

So when Thorgunna came there she prayed to have a bed, and a berth was given to her in the inward part of the hall. There she unlocked her ark, and drew thereout bed-clothes all excellently wrought.

She covered over the bed with English sheets and a silken quilt, and took from the ark bed-curtains and all other bed-gear withal; and so good an array that was, that men deemed that of such goods they had never seen the like.

Then said goodwife Thurid: "Put a price for me on thy bed-gear."

But Thorgunna answered: "Nay, I will not lie in straw for thee, courteous though thou be, and grand of array."

That misliked the goodwife, and never after did she bid for the goods.

Thorgunna worked at the weaving day by day when no haymaking was, but when it was dry she worked at the saving of hay in the home-mead, and let make for herself a rake, which she alone must handle.

Thorgunna was a woman great of growth, thick and tall, and right full of flesh; dark-browed and narrow-eyed; her hair dark-red and plenteous; of exceeding good manners was she in her daily ways, and she went every day to church before she went about her work; yet not easy of temper was she, or of many words in her daily conversation. Most men deemed that Thorgunna must have come into her sixth ten of years, yet was she the halest of women.

In those days was Thorir Wooden-leg come to be harboured at Frodis-water, and Thorgrima Witch-face his wife with him, and things went somewhat ill betwixt her and Thorgunna. Kiartan the goodman's son was the one with whom Thorgunna would have most dealings, and she loved him much, yet was he cold to her, wherefore she was often cross-grained of mood. Kiartan was by then of thirteen or fourteen winters, and was both great of growth, and noble to look on.

## CHAPTER LI. IT RAINS BLOOD AT FRODIS-WATER. OF THORGUNNA, AND HOW SHE DIED AND WAS BURIED AT SKALAHOLT.

THE summer was something wet, but nigh autumn befell good drying weather, and the haymaking at Frodis-water was by then come so far that all the home-mead was mown, and nigh half thereof was fully dry. Then befell a good drying day, calm and clear, so that no cloud was seen in the heavens.

Goodman Thorod got up early in the morning and set folk awork, and some fell to carrying the hay, while others ricked it. But Thorod set the women to spreading it, and the work was shared betwixt them, and Thorgunna set to work at as much as a neat's winter-fodder.

So the work went on well the day long, but when it had well-nigh worn three hours from noon, a black cloud-fleck came across the heaven from the north above Skor, and swiftly drew over the heavens, and thitherward straight over the stead. Folk deemed they saw rain in that cloud, and Thorod bade men rake up the hay. But Thorgunna brought hers into ridges, nor would she fall to rake it up though she were so bidden.

The cloud-fleck came up swiftly, and when it stood over the homestead of Frodis-water, there followed therewith so great a darkness, that men might not see out of the home-field, or scarce their hands before them. Then fell so great a rain from the cloud that all the hay that was spread was wetted; but the cloud drew off swiftly

and the weather cleared. Then men saw that it had rained blood in that shower. But that evening good drying weather set in again, and the blood dried off all the hay but that which Thorgunna had spread; that dried not, or the rake either which she had handled. Thurid asked Thorgunna what she thought that wonder might forbode. She said that she wotted not. "But that seems to me most like," says she, "that it will be the weird of some one of those that are here."

Thorgunna went home in the evening and into her berth, and put off her bloodied clothes, and then lay down in her bed and sighed heavily, and men deemed that she had fallen sick.

Now that shower had come nowhere else but to Frodis-water.

But Thorgunna might eat no meat that evening, but in the morning goodman Thorod came to her and asked her what end she looked to have of her ailing. She said that she was minded to think that she would not fall sick again.

Then she said: "I deem thee the wisest man of the homestead, therefore will I tell thee all my will as to what I would have made of the goods I leave behind me and of myself. For things will go," says she, "even as I say, though ye think there is little to be noted in me, and I deem it will avail but little to turn away from my behests; for things have begun in such wise, that to no narrow ends deem I they will come, if strong stays be not raised thereagainst."

Thorod answered and said: "Methinks there is no little likelihood that thou wilt have deemed

aright about this; yet I will promise thee," says he, "to turn not from thy behests."

Then said Thorgunna: "This would I have done: I would be borne to Skalaholt if I die of this sickness, because my mind tells me that that stead will be for one while the most worshipped stead in the land; and I wot also," says she, "that there will be priests to do the singing over me; so I pray thee to bring me there, and of my goods shalt thou have so much as that thou wilt have no loss thereby; but from my undivided goods shall Thurid have the scarlet cloak that I own; and this I do to the end that she may be content that I see to my other goods in such wise as I will; but I will that thou take for the cost thou hast for me that which thou wilt, or that pleases her, from such things alone as I leave thereto. A gold ring I have which shall go to church with me, but I will that my bed and my bed-hangings be burned up with fire, for that they will be of no good to any man; and I say this not because I grudge anyone to enjoy those good things, if I knew that they would be of good avail to any; but now I say so much thereover," says she, "because I deem it ill that folk should have so much heavy trouble from me, as well I wot will be, if ye turn away from that which I now ordain."

Thorod promised to do after her bidding; and so the sickness grew on her after that, and Thorgunna lay there not many days before she died.

The corpse was first borne into the church there, and Thorod let make a chest for the corpse, and the next day he had the bed-gear borne out

into the air, and brought faggots together, and let pile up a bonfire there beside. Then goodwife Thurid went to him and asked what he was minded to do with the bed-gear. He said that he would burn it up with fire, even as Thorgunna had charged.

She answered: "It mislikes me that such precious things should be burned."

Thorod said: "She spake much thereon, and how it would not do to turn aside from that she had laid down."

Thurid said: "Such words were of nought but her envious mind; she grudged that any should enjoy these, therefore did she lay such charge on thee; but nought ill-omened will come of it, in whatsoever way such things are departed from."

"I know not," said he, "that things will go well but if we do as she has bidden."

Then Thurid put her arms round his neck, and prayed him not to burn the bed-gear, and pressed him so eagerly that he changed his mind; and she brought matters about in such wise that Thorod burned the bolster and the mattress, but she took to her the quilt and sheets, and all the hangings; and yet withal it misliked them both.

Thereafter was the burial journey got ready, and trusty men got to go with the corpse, and good horses that Thorod owned. The body was swathed in linen, but not sewn up, and then laid in the chest. So then they went south over the heath as the road lies, and nought is told of their journey till they came south past Valbiorn's-vales. There they got amongst flows exceeding soft, and the

corpse was often upset. Then they went south to Northwater, and crossed it by Isleford. Deep was the river, and a storm befell with much rain; but they came at last to a stead that was within Staffholts-tongue and is called Nether-ness, and there asked for guesting, but the bonder would give them no cheer; so whereas the night was at hand, they deemed they might go no further, for belike it was nought easy to deal with Whitewater by night; so they unloaded their horses, and bore the corpse into a house over against the outer door, and then went into the hall and did off their clothes, and deemed they would abide there unfed that night. But the home-men went to bed by daylight, and when they were abed, they heard a great clatter in the buttery, and so they went to see what was toward, if perchance thieves had not broken in there, and when they came to the buttery there was to behold a tall woman, naked, with nothing on her, busied at bringing out victuals. So when they saw her, they were so afeard they durst go nowhere anigh.

But when the corpse-bearers knew thereof they went there, and saw what was toward, that thither was Thorgunna come, and good it seemed to all not to meddle with her. So when she had wrought such things there as she would, she bore meat into the hall, and laid the table and set out meat thereon. Then spake the corpse-bearers to the bonder: "Maybe things will end so or ever we part that thou wilt deem that thou hast paid dear enough for not giving us any cheer."

Then said the goodman and goodwife: "We

will surely give you meat, and do for you all other things that ye may need."

And forthwith, when the goodman had bidden them good cheer, Thorgunna went out of the hall and out adoors, and was not seen after. And after that, light was brought into the hall, and the wet clothes pulled off from the guests and dry clothes got them in their stead, and they went to table and crossed the meat, while the goodman had all the house besprinkled with holy water.

So the guests eat the meat, and none had harm therefrom, though Thorgunna had set it out.

There they slept through the night, and were in a most hospitable place belike; but in the morning they got them ready for their journey, and right well it sped with them; but wheresoever these haps were known, there it seemed best rede to most folk to give them all the cheer they stood in need of.

So after this nought befell to tell of in their journey. And when they came to Skalaholt, the good things were yielded up which Thorgunna had given thereto, and the priests took them, corpse and all, gladly enow, and there was Thorgunna laid in earth, but the corpse-bearers fared home, and all went well with their journey, and they all came home in good case.

CHAPTER LII. THE BEGINNING OF WONDERS AT FRODIS-WATER.

AT Frodis-water was there a great fire-hall, and lock-beds in therefrom, as the wont then was. Out from the hall there were two butteries, one on either hand, with stock-fish stored in one, and meal in the other. There were meal-fires made every evening in the fire-hall, as the wont was, and men mostly sat thereby or ever they went to meat.

Now that same night that the corpse-bearers came home, as men sat by the meal-fires at Frodis-water, they saw how by the panelling of the house-wall was come a half-moon, and all might see it who were in the house; and it went backward and withershins round about the house, nor did it vanish away while folk sat by the fires. So Thorod asked Thorir Wooden-leg what that might bode.

Thorir said it was the Moon of Weird, "and the deaths of men will follow thereafter," says he.

So a whole week this thing endured, that the Moon of Weird came in there evening after evening.

CHAPTER LIII. NOW MEN DIE AT FRODIS-WATER. MORE WONDERS.

THIS happed next to tell of at Frodis-water, that the shepherd came in exceeding hushed. Little he said, and what he said was peevish; so men deemed it most like that he was bewitched, for he fared in distraught

wise, and was ever talking to himself; and so things went on awhile.

But when two weeks of winter were worn, the shepherd came home on a night, and went straight to his bed and lay down, and in the morning when men came to him he was dead. So he was buried at the church there.

A little after that great hauntings befell; and on a night as Thorir Wooden-leg went out for his needs, and turned off aside from the door, when he would go in again, he saw how the shepherd was come before the door. Then would he go in again, but the shepherd would nowise have it so; and Thorir was fain to get away, but the shepherd went at him, and got hold of him, and cast him homeward up against the door. At this he was affrighted exceedingly; yet he got him to his bed, and he was by then grown coal-blue all over.

Now from this he fell sick and died, and was buried there at the church; but ever after were the twain, the shepherd and Thorir Wooden-leg, seen in company, and therefrom were folk full of dread, as was like to be.

After Thorir's death a house-carle of Thorod fell sick, and lay there three nights or ever he died. Then one after another died, till six were dead; and by then it was hard on the Yule-fast, though at that time there was no fasting in Iceland.

Now the pile of stock-fish was so heaped up in the buttery that it filled it up, so that the door might not be opened, and it went right up to the tie-beam, and a ladder was needed to get the stock-fish from the top.

So one evening when men sat by the meal-fires, they heard how the stock-fish was being riven out of its skin, but when men looked thereto, they found there nought quick. But in the winter a little before Yule, goodman Thorod went out to Ness after his stock-fish. They were six together in a ten-oarer, and were out there night-long.

The same evening that Thorod went from home, it fell out at Frodis-water, when the meal-fires were lighted and men came gathering into the hall, that they saw how a seal's head came up through the floor of the fire-hall. A certain home-woman came forth first and saw that hap, and caught up a club that lay in the doorway, and drave it at the seal's head; but it rose up under the blow, and glared up at Thorgunna's bed-gear.

Then went a house-carle thereto, and beat on the seal, but at every blow it kept rising till it was up as far as below the flappers. Then fell the house-carle swooning, and all that were thereby were fulfilled of mighty dread.

Then the swain Kiartan ran thereto, and took up a great sledge-hammer and smote on the seal's head, and great was that blow, but the seal only shook its head and looked round about; but Kiartan smote one blow on another till the seal sank down therewith, as if he were at the knocking down of a peg; but he smote on till the seal went down so far that he might beat down the floor over the head of him. And so indeed it fell out the winter through, that all the portents dreaded Kiartan the most of all.

CHAPTER LIV. THE DEATH OF THOROD SCAT-CATCHER: THE DEAD WALK AT FRODIS-WATER.

THE morning that Thorod and his men went out westaway from Ness, they were all lost off Enni; the ship and the fish drave ashore there under Enni, but the corpses were not found. But when this news was known at Frodis-water, Kiartan and Thurid bade their neighbours to the arvale, and their Yule ale was taken and used for the arvale. But the first evening whenas men were at the feast, and were come to their seats, in came goodman Thorod and his fellows into the hall, all of them dripping wet. Men gave good welcome to Thorod, for a good portent was it deemed, since folk held it for sooth that those men should have good cheer of Ran if they, who had been drowned at sea, came to their own burial-ale; for in those days little of the olden lore was cast aside, though men were baptized and were Christian by name.

Now Thorod and his company went down the endlong sitting-hall, which was double-doored, and went into the fire-hall, and took no man's greeting, and set them down by the fire. Then the home-men fled away from the fire-hall, but Thorod and his folk sat behind there till the fires slaked, and then gat them gone. And thus it befell every evening while the arvale lasted, that they came to the fire. Much talk was hereover at the arvale, and some guessed that it would leave off when the feast was over. The guests went home after the feast, and somewhat dreary was that household left.

Now the evening that the guests went away were the meal-fires made as wont was. But when they burned up, in came Thorod and his company all dripping wet, and they sat down by the fire and fell to wringing their raiment. And so when they were sat down, in came Thorir Wooden-leg and his six followers, and they were all be-moulded, and they shook their raiment and cast the mould at Thorod and his folk.

Then the home-men fled away from the fire-hall, as might be looked for, and had neither light nor warm stones nor any matter wherewith they had any avail of the fire.

But the evening next after were fires made in another chamber, and it was deemed that they would be less likely to come thither, but it fell not out so, and all went in the same way as the night before, and both companies came to the fires. The third evening Kiartan gave counsel to make a long fire in the fire-hall, and meal-fires in another chamber. So was it done, and this availed thus much, that Thorod and his folk sat by the long fire and the home-men by the little fire; and so things went till over Yuletide.

Now it befell that more and more were things going on in the stock-fish heap, and night and day men might hear how the stock-fish was torn. And after this the time came when need was of stock-fish, and men went to search the heap; and the man who went up thereon saw this to tell of, that up from the heap came a great tail as big as a singed neat's tail, and it was short-haired and seal-haired; he who went up on to the heap

caught at the tail and tugged, and called on other men to come help him. So folk fared up on to the heap, both men and women, and tugged at the tail, and got nought done, and they thought none otherwise than that the tail was dead; but lo, as they pulled, the tail drew down through their hands, so that the skin came off the palms of those who had the firmest hold thereon, and nought was known afterwards of that tail.

Then was the stock-fish heap taken down, and every fish therein was found torn from the skin, so that there was no fish found in his skin in the lower part of the heap; but nought quick was found therein.

After these haps Thorgrima Witch-face, the wife of Thorir Wooden-leg, fell sick and lay but a little while or she died, and the very same evening that she was buried, she was seen in the company of Thorir her husband. Then the sickness fell on folk anew after the tail was seen, and more women than men died; and yet six men died in that brunt. But some fled before those hauntings and ghosts. At harvest-tide there had been thirty serving-folk there, but eighteen were dead, and five fled away, and but seven were left behind at Goi.

## CHAPTER LV. A DOOR-DOOM AT FRODIS-WATER.

NOW when those wonders had gone so far, one day Kiartan went east unto Holyfell to go see Snorri the Priest, his mother's brother, and asked rede of him what he should do

in the matter of those wonders that had fallen on them. At that time was come to Holyfell the priest that Gizur the White had sent to Snorri the Priest. So Snorri sent the priest out to Frodis-water with Kiartan, as well as his son Thord Kausi, and six men more. Thereto he added the counsel to burn Thorgunna's bed-gear, and summon all those who walked, to a door-doom; and he bade the priest sing the hours there, and hallow water and shrive all folk. So these summoned men from the nighest steads on the road, and came to Frodis-water on the eve of Candlemas at such time as the meal-fires were lighted.

By then had goodwife Thurid fallen sick even in such wise as those who had died.

Now Kiartan went in straightway and saw how Thorod and his folk sat by the fire as their wont was. So he took down Thorgunna's bed-gear, and went into the fire-hall, and caught up brands from the fire, and went out therewith, and then was all the bed-array burned that Thorgunna had owned.

Thereafter Kiartan summoned Thorir Wooden-leg, and Thord Kausi summoned goodman Thorod, in that they went about that household without leave, and despoiled men both of life and luck; all were summoned who sat by the fires.

Then was a door-doom named, and these cases put forward; and it was done in all matters even as at a doom of the Thing: verdicts were delivered, cases summed up, and doom given.

But as soon as the sentence on Thorir Wooden-leg was given out, he arose and said: "Here

have I sat while sit I might;" and thereafter he went out by the door before which the court was not set.

Then was the sentence on the shepherd passed. But when he heard it he stood up and said: "Go I now hencefrom; I ween erst it had more seemly been."

And when Thorgrima Witch-face heard the doom on her ended, she also arose and said: "Here while abiding was meet I abode."

Then they charged one after the other, and each arose as the sentence fell on him, and all said somewhat at their going forth; but ever it seemed by the words of each that they were all loth to depart. At last was judgment given on goodman Thorod, and when he heard it he stood up and said: "Meseems little peace is here; so get us all gone otherwhere;" and therewith he went out.

Then in walked Kiartan and his folk, and the priest bare hallowed water and the holy things throughout the house, and on the next day they sang all the hours and mass with great solemnity, and so there was an end thereafter to all walkings and hauntings at Frodis-water. But Thurid got better of her sickness so that she was healed.

In the spring after these wonders Kiartan took to him serving-folk, and dwelt long after at Frodis-water, and was the greatest of the doughty.

CHAPTER LVI. OF SNORRI THE PRIEST AND THE BLOOD-SUIT AFTER STIR.

SNORRI the Priest dwelt at Holyfell eight winters after Christ's faith was made law in Iceland. The last winter he dwelt there was the one wherein his father-in-law Stir was slain at Iorvi in Flisa-wharf. Then Snorri the Priest went south thither after the corpse; and he went against Stir in the women's bower at Horseholt, whenas he was sitting upright and was holding the bonder's daughter by the middle.

That spring Snorri changed lands with Gudrun Osvif's daughter, and brought his household to Tongue in Sælings-dale; that was two winters after the slaying of Bolli Thorleikson, Gudrun's husband.

The same spring Snorri went south to Burgfirth with four hundred men to follow up the suit for the slaying of Stir. In his company was Vermund the Slender, the brother of Stir, who dwelt as then at Waterfirth; Steinthor of Ere withal, and Thorod Thorbrandson of Swanfirth; Thorleik Brandson of Crossness, the brother's son of Stir, also, and many other men of worth.

The furthest south they came was to Whitewater at Howeford over against By. There they found before them, south of the river, Illugi the Black, Kleppiarn the Old, Thorstein Gislison, Gunnlaug the Wormtongue, Thorstein Thorgilson of Hafsfirthisle, who had to wife Vigdis, the daughter of Illugi the Black; and many other

men of account were there, with a band of more than five hundred men.

So Snorri the Priest and his folk might nowise ride south over the river, but set forth the suit when they had gone the furthest they might without risk, and Snorri summoned Guest for the slaying of Stir.

But this same suit Thorstein Gislison brought to nought for Snorri the Priest in the summer at the Althing.

The same summer Snorri the Priest rode south to Burgfirth, and took the life of Thorstein Gislison and Gunnar his son; and still was Steinthor of Ere with him, and Thorod Thorbrandson, and Brand Hoskuldson, and Thorleik Brandson, and they were fifteen in all.

The next spring they met at the Thing of Thorsness, Snorri the Priest to wit, and Thorstein of Hafsfirthisle, the son-in-law of Illugi the Black. Thorstein was the son of Thorgils, the son of Thorfinn, the son of Seal-Thorir of Redmel, but his mother was Aud, the daughter of Alf-a-dales; but Thorstein was the cousin of Thorgils Arison of Reek-knolls, and Thorgeir Havarson, and Thorgils Hallason, and Bitter-Oddi, and those Swanfirthers, Thorleif Kimbi and the other sons of Thorbrand.

Thorstein had at that time set on foot many cases for the Thorsness Thing. So one day on the Thing-brent, Snorri the Priest asked if Thorstein had set on foot many suits for the Thing. Thorstein answered that he had set on foot certain ones.

Then said Snorri: "Now belike wilt thou that we further thy cases for thee, even as ye Burg-firthers furthered ours last spring."

Thorstein said: "I nowise long for this."

But when Snorri had so spoken, his sons and many other kinsmen of Stir laid heavy words thereto, and said that it would serve Thorstein right well, if every one of his suits there should come to an end as it now stood, and said it was right meet that he himself should now pay for that shame which he and Illugi his father-in-law had done to them the past summer.

Thorstein answered few words thereto, and men went therewith from the Thing-brent. However, Thorstein and his kin, the men of Redmel, had brought together a great company, and when men should go to the courts, Thorstein got ready to push forward all these suits of his which he had set on foot for the courts to adjudge. But when the kin of Stir and folk allied to him knew that, they armed themselves, and went betwixt the courts, and the Redmel-folk as they would go to the courts, and a fight befell betwixt them.

Thorstein of Hafsfirthisle would pay no heed to aught but making for the place whereas Snorri the Priest was. Both big and stark was Thorstein, and a deft man-at-arms, but when he fell fiercely on Snorri, Kiartan of Frodis-water, Snorri's sister's son, ran before him, and Thorstein and he fought long together, and their weapon-play was exceeding hard-fought.

But thereafter friends of both sides came thither, and went between them, and brought about truce.

After the battle spake Snorri to Kiartan his kinsman, and said: "Well wentest thou forth to-day, Broadwicking!"

Kiartan answered somewhat wrathfully: "No need to throw my kin in my teeth," said he.

In this fight fell seven of Thorstein's men, but many were wounded on either side.

These matters were settled straightly at the Thing, and Snorri the Priest was the more generous in all peace-makings, because he would not that these matters should come to the Althing, whereas the slaughter of Thorstein Gislison was yet unatoned for; and it seemed to him that he would have full enough to answer to at the Althing, though this were not brought against him. About all these things, the slaying of Thorstein Gislison, and Gunnar his son, and also about the battle at the Thorsness Thing, thus sings Thormod Trefilson in the Raven-song:

> Again now the great-heart,
> The Rhine-fires waster,
> Slew two men in spear-storm
> South over the water.
> Thereafter lay seven
> Life-bereft on the Ness
> Of the bane of the troll-wives.
> Thereof are there tokens.

Such settlement of peace was struck, that Thorstein should freely forward all the cases at the Thorsness Thing which he had laid thither. But in the summer at the Althing was peace made for the slaying of Thorstein Gislison and Gunnar his son.

All who had been at the slaying with Snorri the Priest got them gone abroad out of the land.

That summer Thorstein of Hafsfirthisle took the Priesthood of the Redmel-folk out of the Thorsness Thing, because it seemed to him he had waned in might there before the folk of Snorri. So these kinsmen set up a Thing in Streamfirth, and held it for long after.

### CHAPTER LVII. OF USPAK OF ERE IN BITTER, AND OF HIS INJUSTICE.

WHENAS Snorri the Priest had dwelt a few winters at Sælings-dale-Tongue, there dwelt a man at Ere in Bitter called Uspak. He was a married man, and had a son called Glum, who was young in those days. Uspak was the son of Kiallak of Kiallak's-river of Skridinsenni. Uspak was the biggest and strongest of men; he was unloved and the most unjust of men, and had with him seven or eight carles who were much in the way of picking quarrels with men in those northern parts; they had ever a ship off the land, and took from every man his goods and his drifts as it seemed them good.

A man called Alf the Little dwelt at Thambardale in Bitter. He had wealth enow, and was the greatest of men in his housekeeping; he was a Thingman of Snorri the Priest, and had the ward of his drifts round Gudlaugs-head. Alf, too, deemed himself to feel cold from Uspak and his

men, and made plaint thereof to Snorri the Priest whensoever they met.

Thorir, son of Gullhard, dwelt at Tongue in Bitter in those days. He was a friend of Sturla Thiodrekson, who was called Slaying-Sturla, who dwelt at Stead-knoll in Saurby. Thorir was a rich bonder, and a foremost man among those of Bitter, and had withal the wardship of Sturla's drifts there in the north. Full oft was grey silver in the fire betwixt Thorir and Uspak, and now one now the other came off best.

Uspak was the foremost man there about Cross-water-dale and Enni.

One winter the hard weather came on early, and straightway was there earth-ban about Bitter, whereof men had great loss of live-stock; but some drave their beasts south over the heath.

The summer before had Uspak let build a work at his stead of Ere, a wondrous good fighting-stead, if men were therein for defence.

In the winter at Goi came on a great snow-storm and held on for a week; a great northern gale it was. But when the storm abated, men saw that the ice from the main was come thither all over the outer firth, but no ice was as then come into Bitter, so men went to scan their foreshores.

Now it is to be told, that out betwixt Stika and Gudlaugs-head was a great whale driven ashore; in that whale Snorri the Priest and Sturla Thiodrekson had the greatest share; but Alf the Little and more bonders yet had certain shares in it also. So men from all Bitter go thither and cut up the whale under the ordering of Thorir and Alf.

But as men were at the cutting they saw a craft come rowing from the other side of the firth from Ere, and knew it for a great twelve-oarer that Uspak owned.

Now these landed by the whale and went up there, fifteen men all-armed in company; and when Uspak came aland he went to the whale and asked who had the rule thereover. Thorir said that he was over the share that Sturla had, but Alf over his share and that of Snorri the Priest; and that of the other bonders each saw to his own share. Uspak asked what they would hand over to him of the whale. Thorir answers: "Nought will I give thee of the portion that I deal with; but I wot not but that the bonders will sell thee of that which they own. What wilt thou pay therefor?"

"Thou knowest, Thorir," said Uspak, "that I am not wont to buy whale of you men of Bitter."

"Well," said Thorir, "I am minded to think that thou gettest none without price."

Now such of the whale as was cut lay in a heap, and was not yet apportioned out; so Uspak bid his men go thereto and bear it down to his keel; and those who were at the whale had but few weapons except the axes wherewith they were cutting it up. But when Thorir saw that Uspak and his folk went at the whale, he called out to the men not to let themselves be robbed. Then they ran to the other side of the heap, and those about the uncut whale ran therefrom, and Thorir was the swiftest of them.

Uspak turned to meet him and fetched a blow at

him with his axe-hammer, and smote him on the ear so that he fell swooning; but those who were nighest caught hold of him and dragged him to them, and stood over him while he lay in the swoon, but then was the whale not guarded.

Then came up Alf the Little and bade them not take the whale. Uspak answered: "Come not nigh, Alf; thin is thy skull and heavy my axe, and far worse than Thorir shalt thou fare, if thou makest one step further forward."

This wholesome counsel thus taught him Alf followed. Uspak and his folk bore the whale down to their keel, and had got it done or ever Thorir woke up. But when he knew what had betid, he blamed his men that they had done slothfully in standing by him while some were robbed and some beaten; and therewith he sprang up. But Uspak had by then got his keel afloat, and they thrust off from the land. Then they rowed west over the firth to Ere, and Uspak let none go from him who had been in this journey; but there they had their abode and got matters ready in the work.

Thorir and his folk shared the whale, and let the loss of that which was taken fall equally on all, even according to the share which each man owned in the whale, and thereafter all went home.

And now full great enmity there was betwixt Thorir and Uspak, but whereas Uspak had a many men, the booty was soon on the wane.

CHAPTER LVIII. USPAK ROBS ALF THE LITTLE. THORIR CHASES USPAK.

NOW on a night Uspak and his men went into Thambardale fifteen in company, and set on the house of Alf the Little, and drove him and all his men into the hall while they robbed there, and bore thence four horseloads of goods.

From Firth-horn men had gotten ware of their goings, and therefore was a man sent to Tongue to tell Thorir. Thorir gathered men, and he was eighteen strong, and they went down to the firth-bottom. Then Thorir saw where Uspak and his men had passed him, and went east on the other side of Firth-horn; and when Uspak saw the chase, he said:

"Men are coming after us, and there will Thorir be going," says he; "and now will he be minded to pay me back for my blow wherewith I smote him last winter. They are eighteen, but we fifteen, yet better arrayed. Now it will not be easy to see which of us will be fainest of blows; but those horses which we have taken from Thambardale will be fain of home, yet never will I let that be taken from me which we have laid hands on; so two of us who are the worst armed shall drive the laden horses before us out to Ere, and let those men who are at home come to meet us; but we thirteen will withstand these men even as we may."

So they did as Uspak bade. But when Thorir came up, Uspak greeted him, and asked for tidings, and was soft-spoken, that so he might delay Thorir

and his folk. Thorir asked whence they had those goods. Uspak says: "From Thambardale."

"How camest thou thereby?" says Thorir.

Says Uspak: "They were neither given, nor paid, nor sold at a price."

"Will ye let them go, and give them into our hands?" said Thorir.

Uspak said he could not bring himself to that, and therewith they ran each at each, and a fight befell; and Thorir and his men were of the eagerest, but Uspak and his folk defended themselves well and manly, yet some were wounded, and some slain.

Thorir had a bear-bill in his hand, and therewith he ran at Uspak and smote at him, but Uspak put the thrust from him, and whereas Thorir had thrown all his might into the blow, and there was nought before the bill, he fell on his knees and louted forward. Then Uspak smote Thorir on the back with his axe, and loud rang the stroke; and Uspak said: "That shall stay thy long journeys, Thorir," says he.

"Maybe," says Thorir; "yet methinks a full day's journey may I go for all thee and that stroke of thine."

For Thorir had a chain-knife round his neck, as the fashion then was, and had cast it aback behind him, and the blow had come thereon, and he had but been scratched in the muscles on either side of his spine, and little enough withal.

Then ran up a fellow of Thorir's and smote at Uspak, but he thrust forth his axe, and the blow took the shaft thereof and struck it asunder, and

down fell the axe. Then cried out Uspak, and bade his men flee away, and himself fell to running; but as soon as Thorir arose, he cast his bill at Uspak and smote him on the thigh, and cut through it on the outer side of the bone. Uspak drew the bill from the wound and cast it back, and it smote the man in the midst who had erst cut at Uspak, and down he fell dead to the earth.

Thereafter away ran Uspak and his following, and Thorir and his company chased them out along the foreshores well-nigh to Ere. Then came folk from the homestead, both men and women, and Thorir and his folk turned back.

And no more onslaughts were made on either side thenceforth through the winter.

At that meeting fell three of Uspak's men and one of Thorir's, but many were wounded on either side.

## CHAPTER LIX. USPAK AND HIS MEN AT THE STRANDS. THEY GIVE UP THEIR WORK.

SNORRI the Priest took up all the cases of Alf the Little at the hands of Uspak and his men, and made all those guilty at the Thorsness Thing; and after the Thing he went home to Tongue, and sat at home until the time came for the court of forfeiture to sit; and then he went north to Bitter with a great company. But when he came there, then was Uspak gone with all his; and they had gone north to the Strands fifteen in company, and had five keels.

They were at the Strands through the summer, and did there many unpeaceful deeds.

They set them down north in Wrackfirth, and gathered men to them, and thither came he who is called Raven and was bynamed the Viking. He was nought but an ill-doer, and had lain out north about the Strands. There they wrought great warfare with robbing and slaying of men, and held all together till towards winter-nights.

Then gathered together the Strand-men, Olaf Eyvindson of Drangar, and other bonders with him, and fell on them. They had there a work once more about their stead in Wrackfirth, and were well-nigh thirty in company. Olaf and his folk sat down before the work, and hard to deal with they deemed it to be. So both sides talked together, and the evil-doers offered to get them gone from the Strands, and do no more unpeaceful deeds there henceforth, while the others should depart from before the work; and whereas they deemed it nowise an easy play to have to do with them, they took that choice, and both sides bound themselves by oath to this settlement, and the bonders fared home withal.

## CHAPTER LX. USPAK GOES BACK TO ERE IN BITTER: HE ROBS AND SLAYS.

NOW is it to be told of Snorri the Priest that he went to the court of forfeiture north in Bitter, as is written afore, but when he came to Ere, then was Uspak gone. So Snorri held the court of forfeiture there according

to law, and laid hands on all the forfeit goods, and divided them betwixt those men as had had the most ill deeds done them, Alf the Little to wit, and the other men who had had harm from robberies. Thereafter Snorri the Priest rode home to Tongue, and so wore the summer.

Now Uspak and his men went from the Strands about the beginning of winter-nights, and had two big boats. They went in past the Strands, and then south across the bay to Waterness. There they went up and robbed, and loaded both the boats up to the gunwale, and then stretched north away over the bay into Bitter and landed at Ere, and bore their spoil up into the work. There had Uspak's wife and his son Glum abode the summer through, with but two cows. Now on the very same night that they came home, they rowed both the boats down to the firth-bottom, and went up to the farm at Tongue, and broke into the house there, and took goodman Thorir from his bed, and led him out and slew him. Then they robbed all the goods that were stored there within doors, and brought them to the boats, and then rowed to Thambardale, and ran up and brake open the doors there, as at Tongue.

Alf the Little had lain down in his clothes, and when he heard the door broken open, he ran out to the secret door that was at the back of the house, and went out therethrough and ran up the dale. But Uspak and his folk robbed all they might lay hands upon, and brought it to their boats, and then went home to Ere with both boats laden, and brought both the liftings into the

work. They brought the boats into the work withal, and filled them both with water, and then closed the work, and the best of fighting-steads it was. So thereafter they sat there the winter long.

### CHAPTER LXI. SNORRI SENDS FOR THRAND THE STRIDER.

ALF the Little ran till he came to Tongue to Snorri the Priest, and told him of his troubles, and egged him on hard to go north against Uspak and his folk. But Snorri the Priest would first hear from the north what more they had done than driving Alf from the north, or whether they meant to have a settled abode there in Bitter. A little after came tidings from Bitter in the north of the slaying of Thorir and the array which Uspak had there, and it was heard tell of men that they would not be easily won.

Then Snorri the Priest let fetch Alf's household and such goods as were left behind, and all those matters came to Tongue and were there the winter long. Snorri's unfriends laid blame on him, in that he was held by folk slow to set Alf's matters right. Snorri let them say what they would about it, and still was nought done.

Now Sturla Thiodrekson sent word from the west that he would straightway get ready to set on Uspak and his company as soon as Snorri would, and said that it was no less due of him than of Snorri to go that journey. The winter wore on till past Yule, and ever were ill deeds of Uspak

and his company heard of from the north. The winter was hard, and all the firths were under ice.

But a little before Lent, Snorri the Priest sent out to Ness to Ingiald's-knoll, where dwelt a man called Thrand the Strider, and was the son of that Ingiald by whom the homestead is named at Ingiald's-knoll. Thrand was the biggest and strongest of men, and the swiftest of foot. He had been before with Snorri the Priest, and was said to be not of one shape whiles he was heathen; but the devilhood fell off from most men when they were christened.

Now Snorri sent word to Thrand, bidding him come thither to Tongue to meet him, and to get ready his journey in such guise as though he was to have certain trials of manhood on his hands. So when Thrand got Snorri's word he said to the messenger: "Thou shalt rest thyself here such time as thou wilt, but I will go at Snorri's message, so we may not journey together."

The messenger said that would be known when it was tried. But in the morning when the man awoke, lo, Thrand was clean gone. He had taken his weapons and gone east under Enni, and so as the road lay to Bulands-head, and then east across the firths to the stead called Eidi. There he took to the ice and went over Coalpit-firth and Selia-firth, and thence into Swordfirth, and so in over the ice right to the firth-end, and to Tongue in the evening, whenas Snorri was set down and at table.

Snorri welcomed him lovingly, and Thrand took his greeting and asked what he would of him, and

said he was ready to go whither he would, if Snorri had will to set him about somewhat. Snorri bade him abide in peace through the night, and Thrand's wet clothes were pulled off him.

### CHAPTER LXII. SNORRI AND STURLA WIN THE WORK AT ERE IN BITTER.

THE same night Snorri the Priest sent a man west to Stead-knolls to Sturla Thiodrek-son, and bade him come meet him at Tongue north in Bitter the next day. Withal Snorri sent to the farmsteads thereabout, and summoned men to him, and then they went north over Gablefell-heath with fifty men, and came to Tongue in Bitter in the evening, and there was Sturla abiding them with thirty men.

They fared thence out to Ere in the night-tide, and when they were come there, Uspak and his folk went on to the wall of the work, and asked who ruled that company. They told him, and bade him give up the work, but Uspak said he would nowise yield it up.

"But we will give you the same choice that we gave to the men of the Strands," said he, "that we will get us gone from the countryside, and ye shall depart from our castle."

Then Snorri bade him offer no more of such guileful choices.

But the next day, as soon as it was light, they apportioned out the work amongst them for onset, and Snorri the Priest got that part of the work that Raven the Viking guarded, and Sturla the

guard of Uspak; the sons of Bork the Thick, Sam and Thormod, fell on at one side, but Thorod and Thorstein Codbiter, the sons of Snorri the Priest, on the other.

Of weapons that they could bring to bear, Uspak and his folk had for the most part stones for their defence, and they cast them forth against their foes unsparingly; for those in the work were of the briskest.

The men of Snorri and Sturla dealt chiefly with shot, both shafts and spears; and they had got together great plenty thereof, because that they had long been getting ready for the winning of the work.

So the onset was of the fiercest, and many were wounded on either side, but none slain. Snorri and his folk shot so thick and fast, that Raven with his men gave back from the wall. Then Thrand the Strider made a run at the wall, and leaped up so high that he got his axe hooked over the same, and therewith he drew himself up by the axe-shaft till he came up on to the work. But whenas Raven saw that a man had got on to the work, he ran at Thrand, and thrust at him with a spear, but Thrand put the thrust from him, and smote Raven on the arm close by the shoulder, and struck off the arm. After that many men came on him, and he let himself fall down outside the wall, and so came to his own folk.

Uspak egged on his men to stand stoutly, and fought himself in right manly wise; and when he cast stones he would go right out on the wall.

But at last whenas he was putting himself very

forward and casting a stone at Sturla's company, at that very nick of time Sturla shot a twirl-spear at him, which smote him in the midst, and down he fell outside of the work. Sturla straightway ran to him, and took him to himself, and would not that more men should be at the slaying of him, because he was fain that there should be but one tale to tell of his having been the banesman of Uspak. Another man fell on that same wall where the sons of Bork fell on.

Thereon the Vikings offered to give up the work, life and limb saved, and therewithal that they would lay all their case under the doom of Snorri the Priest and Sturla.

So whereas Snorri and his men had pretty much spent their shot, they said yea to this. So the work was given up, and those within rendered themselves to Snorri the Priest, and he gave them all peace of life and limb, even as they had claimed. Both Uspak and Raven died forthwith, and a third man withal of their company, but many were wounded on either side. So says Thormod in the Raven-song :

> Fight fell there in Bitter ;
> The maker of stir meseems
> For the choughs of the war-maidens
> Brought home the quarry.
> Three leaders of sea-wain
> Lay life-void before him,
> The fanner of fight-pith.
> There Raven gat resting.

Snorri the Priest let Uspak's widow and Glum their son dwell there still at Ere. Glum after-

wards had to wife Thordis, daughter of Asmund the Long-hoary, sister of Grettir the Strong; and their son was Uspak, who strove with Odd Ufeigson in Midfirth. So Snorri the Priest and Sturla scattered the Vikings each his own way, and made a clean sweep of that evil company, and then went home.

Thrand the Strider abode a little while with Snorri the Priest before he fared home out to Ingiald's-knoll, and Snorri thanked him well for his good following.

Thrand dwelt long afterwards at Ingiald's-knoll, and thereafter at Thrandstead, and was a mighty man of his hands.

## CHAPTER LXIII. OF THE WALKING OF THOROLF HALT-FOOT. HE IS DUG UP AND BURNED. OF THE BULL GLOSSY.

IN those days dwelt Thorod Thorbrandson in Swanfirth, and had the lands both of Ulfar's-fell and of Orligstead; but to such a pass had come the haunting of Thorolf Halt-foot, that men deemed they might not abide on those lands. Lairstead withal was voided, because Thorolf straightway took to walking as soon as Arnkel was dead, and slew both men and beasts there at Lairstead; nor has any man had a heart to dwell there, by reason of these things.

Then when all things were waste there, Halt-foot betook himself to Ulfar's-fell, and wrought great trouble there, and all folk were full of dread as soon as they were ware of Halt-foot's walking. At

last the bonder fared in to Karstead, and bemoaned himself of that trouble to Thorod, because he was tenant of him, and he said that it was the fear of men that Halt-foot would not leave off before he had wasted all the firth both of man and beast, "and if no rede is tried I can no longer abide there, if nought be done herein."

But when Thorod heard that, he deemed the matter ill to deal with. But the next morning he let bring his horse, and called his house-carles to him, and gathered men to him from the nighest steads withal; and then they fare out to Halt-foot's-head, and come to Thorolf's howe; and he was even yet unrotten, and as like to a fiend as like could be, blue as hell, and big as a neat; and when they went about the raising of him, they could in nowise stir him. So Thorod let set lever-beams under him, and thereby they brought him up from the howe, and rolled him down to the seaside, and cut there a great bale, and set fire to it, and rolled Thorolf thereinto, and burned all up to cold coals; yet long it was or ever the fire would take on him. There was a stiff breeze, which scattered the ashes wide about as soon as the bale began to burn; but such of the ashes as they might, they cast out seaward; and so when they had made an end of the business they went home.

Now it was the time of the night-meal whenas Thorod came home, and the women were at the milking; but as Thorod rode by the milking-stead a certain cow started from before him, and brake her leg. Then was she felt, but was found so

meagre that it was not deemed good to slaughter her; so Thorod let bind up her leg; but she became utterly dry.

So when the cow's leg was whole again, she was brought out to Ulfar's-fell to fatten, because there the pasture was good, as it might be in an island.

Now the cow went often down to the strand and the place whereas the bale had been litten, and licked the stones on which the ashes thereof had been driven; and some men say, that whenas the island-men went along the firth with lading of stock-fish, they saw there the cow up on the hillside, and another neat with her, dapple-grey of hide, of which neat no man knew how it might be there.

So in the autumn Thorod was minded to slaughter the cow, but when men went after her, she was nowhere to be found. Thorod sent after her often that autumn, but found her not, and men deemed no otherwise than that the cow was dead or stolen away.

But a little short of Yule, early on a morning at Karstead, as the herdsman went to the byre according to his wont, he saw a neat before the byre-door, and knew that thither was come the broken-legged cow which had been missing. So he led the cow into the boose and bound her, and then told Thorod. Thorod went to the byre and saw the cow, and laid his hand on her, and now finds that she is with calf, and thinks good not to kill her; and withal he had by then done all the slaughtering for his household whereof need was.

But in the spring, when summer was a little worn, the cow bore a calf, a cow-calf, and then a little after another which was a bull, and it went hardly with her, so big he was, and in a little while the cow died. So this same big calf was borne into the hall; dapple-grey of hue he was and right goodly.

Now whenas both the calves were in the hall, this one and that first born, there was therein withal an ancient carline, Thorod's foster-mother, who was as then blind. She was deemed to have been foreseeing in her earlier days, but as she grew old, all she said was taken for doting; nevertheless, things went pretty much according to her words.

So as the big calf was bound upon the floor, he cried out on high, and when the carline heard that, she started sorely, and spoke: "The voice of a troll," quoth she, "and of nought else alive; do the best ye can and slay this boder of woe straightway."

Thorod said he would nowise slay the calf; for that it was well worthy to be nourished, and that it would turn out a noble beast if it were brought up; therewith the calf cried out yet again.

Then spake the carline, all a-flutter: "Fair foster-son," says she, "prithee kill the calf, for ill shall we have of him if he be brought up."

So he answers: "Well, I will kill him if thou wilt have it so, foster-mother."

Then were both the calves borne out, and Thorod let kill the cow-calf, and bear the other out to the barn, and withal he bade folk take heed that the

carline was not told that the bull-calf was yet alive.

Now this calf grew greater day by day, so that in spring when the calves were let out, he was no less than those which had been born in the early winter. He ran about the home-mead bellowing loudly when he was let out, even as a bull might, so that he was heard clearly in the house. Then said the carline: "Ah, the troll was not slain then, and we shall have more harm of him than words can tell."

The calf waxed speedily, and went about the home-mead the summer long, and by autumn-tide was so big, that few yearling neats were equal to him; well horned he was, and the fairest of all neat to look on, and he was called Glossy. When he was two years old, he was as big as a five-year-old ox, and he was ever at home with the cows; and when Thorod went to the milking-stead, Glossy would go to him and sniff at him and lick his clothes all about, and Thorod would pat and stroke him. He was as tame both to man and beast as a sheep, but ever when he bellowed he gave forth a great and hideous voice, and when the carline heard, she started sorely thereat. When Glossy was four winters old, he would not be driven by women, children, or young men; and if the carles went up to him, he would rear up, and go on in perilous wise, and yet would give way before them if hard pressed.

Now on a day Glossy came home to the byre and bellowed wondrous loud, so that he was heard as clearly in the house as though he were hard thereby. Thorod was in the hall and the carline by him, who sighed heavily and said:

"Of no account dost thou hold my word concerning the slaughtering of the bull, foster-son."

Thorod answered: "Be content, foster-mother," says he; "Glossy shall live on till autumn, and then be slaughtered, when he has got the summer's flesh on him."

"Over-late will it be then," says she.

"That is a hard matter to tell," says Thorod.

But as they spake, again the bull gave forth a voice, bellowing yet worse than before. Then sang the carline this song:

O shaker of snow on the hair's hall that shineth,
Forth out of his head is the herd-leader sending
A voice and a crying that bodeth us blood;
And the life-days of men now his might overlayeth.
He who shaketh the green-sward will teach thee the heeding
Of the place where thine earth-gash for thee is a-gaping.
O foster-son mine, now full clearly I see it,
That the horned beast in fetters is laying thy life.

Thorod answered: "Thou growest doting, foster-mother, and this shalt thou never behold."

She sang again:

This gold-bearing hill is full often accounted
But mad when she waggeth her tongue amongst men.
Let it be then! Yet surely the corpse do I see
All bloody, with tears of the wounds all bedabbled.
Let be! but this bull shall thy bane be, O Thorod!
For e'en now on folk he beginneth to turn
Full madly. The Goddess of gold that goes clanging,
This thing she foreseeth, e'en this and no other.

"Nay, nay, never shall it be so," says he.

"Woe worth the while! that ever so it shall be," says the carline.

Now it befell in the summer that Thorod had let

rake all the hay of the home-mead into big cocks, and thereafter came on a heavy rain, and the next morning, when men came out, they saw that Glossy was come into the field, and the bar was off his horns which had been fitted to them when he fell to growing cross-grained. He had lost his old wont, whereby he would never harm the hay, how much soever he went in the home-mead; for now he kept running at the haycocks, and he thrust his horns at the bottom of one after the other, and hove them up, and scattered them in such wise about the mead; and when one was broken down, he straightway set on another, and so he fared bellowing over the meadow, and went on roaring-mad; and men stood in so great dread of him, that they durst not go and drive him from the home-field.

Then it was told Thorod what Glossy was about, and he ran out straightway; and a heap of wood lay by the door, wherefrom he caught up a great birch-rafter, and cast it aloft on to his shoulder, so that he had hold of the fork of it, and ran down the meadow at the bull; but when Glossy saw Thorod, he took his stand and turned to meet him.

Then Thorod rated him, but he gave back no whit the more for that. So Thorod hove up the rafter and smote him betwixt the horns so great a stroke, that the rafter flew asunder at the fork; but at the blow Glossy so changed his mood, that he ran at Thorod; but he gat hold of his horns and turned him aside from him; and so it went on awhile, that Glossy set on Thorod, but Thorod

gave ever back and turned the beast away, now to this side, now to that, until at last Thorod began to be mithered; then he leapt up on to the neck of the bull, and clasped him round under the throat, and lay along on his head betwixt the horns, and was minded in such wise to weary him; but the bull ran to and fro over the meadow with him.

Then saw Thorod's home-men how matters went hopelessly betwixt them, but they durst not come thereto weaponless, so they went in after their weapons; and when they came out, they ran down into the meadow with spears and other weapons, and whenas the bull beheld that, he thrust his head down betwixt his feet, and shook himself withal, so that he got one horn under Thorod, and then afterwards he tossed up his head so hard, that Thorod flew feet up, so that he well-nigh stood with his head on the bull's neck, and as he swept down, Glossy set his head under him, so that one horn went into his belly and stood deep in. Then Thorod let loose the hold of his hands, and the beast set up a mighty bellow, and ran along the meadow down to the river; and Thorod's home-folk ran after Glossy and chased him athwart the scree called Geirvor, and right away till they came to a certain fen, down before the stead at Hella. There sprang the bull out unto the fen, and the end of it all was, that he never came up again; and that place is since called Glossy's-well.

But when the home-folk were come back to the meadow, lo! Thorod had gone thence afoot. He had gone home to the house, and by then they came therein, he had lain down in his bed, and

there he lay dead; and so he was carried to the church withal, and was buried.

Kar, the son of Thorod, took the stead in Swanfirth after his father, and he dwelt there long afterwards, and from him is the stead called Karstead.

## CHAPTER LXIV. THE LAST TIDINGS OF BIORN THE CHAMPION OF THE BROADWICKERS.

THERE was a man named Gudleif, the son of Gunnlaug the Wealthy of Streamfirth, the brother of Thorfin, from whom are come the Sturlungs. Gudleif was much of a seafarer, and he owned a big ship of burden, and Thorolf, the son of Loft-o'-th'-Ere, owned another, whenas they fought with Gyrd, son of Earl Sigvaldi; at which fight Gyrd lost his eye.

But late in the days of King Olaf the Holy, Gudleif went a merchant voyage west to Dublin, and when he sailed from the west he was minded for Iceland, and he sailed round Ireland by the west, and fell in with gales from east and north-east, and so drove a long way west into the main and south-westward withal, so that they saw nought of land; by then was the summer pretty far spent, and therefore they made many vows, that they might escape from out the main.

But so it befell at last that they were ware of land; a great land it was, but they knew nought what land. Then such rede took Gudleif and his crew, that they should sail unto land, for they thought it ill to have to do any more with the main sea; and so then they got them good haven.

And when they had been there a little while, men came to meet them whereof none knew aught, though they deemed somewhat that they spake in the Erse tongue. At last they came in such throngs that they made many hundreds, and they laid hands on them all, and bound them, and drove them up into the country, and they were brought to a certain mote and were doomed thereat. And this they came to know, that some would that they should be slain, and othersome that they should be allotted to the countryfolk, and be their slaves.

And so, while these matters are in debate, they see a company of men come riding, and a banner borne over the company, and it seemed to them that there should be some great man amongst these; and so as that company drew nigh, they saw under the banner a man riding, big and like a great chief of aspect, but much stricken in years, and hoary withal; and all they who were there before, worshipped that man, and greeted him as their lord, and they soon found that all counsels and awards were brought whereas he was.

So this man sent for Gudleif and his folk, and whenas they came before him, he spake to them in the tongue of the Northmen, and asked them whence of lands they were. They said that they were Icelanders for the more part. So the man asked who the Icelanders might be.

Then Gudleif stood forth before the man, and greeted him in worthy wise, and he took his greeting well, and asked whence of Iceland he was. And he told him, of Burgfirth. Then asked he whence of Burgfirth he was, and Gudleif told him. After

that he asked him closely concerning each and all of the mightiest men of Burgfirth and Broadfirth, and amidst this speech he asked concerning Snorri the Priest, and his sister Thurid of Frodis-water, and most of all of the youngling Kiartan, who in those days was gotten to be goodman of Frodis-water.

But now meanwhile the folk of that land were crying out in another place that some counsel should be taken concerning the ship's crew; so the big man went away from them, and called to him by name twelve of his own men, and they sat talking a long while, and thereafter went to the man-mote.

Then the big man said to Gudleif and his folk: "We people of the country have talked your matter over somewhat, and they have given the whole thing up to my ruling; and I for my part will give you leave to go your ways whithersoever ye will; and though ye may well deem that the summer wears late now, yet will I counsel you to get you gone hence, for here dwelleth a folk untrusty and ill to deal with, and they deem their laws to be already broken of you."

Gudleif says: "What shall we say concerning this, if it befall us to come back to the land of our kin, as to who has given us our freedom?"

He answered: "That will I not tell you; for I should be ill-content that any of my kin or my foster-brethren should make such a voyage hither as ye would have made, had I not been here for your avail; and now withal," says he, "my days have come so far, that on any day it may be looked

for that eld shall stride over my head; yea, and though I live yet awhile, yet are there here men mightier than I, who will have little will to give peace to outland men; albeit they be not abiding nearby whereas ye have now come."

Then this man let make their ship ready for sea and abode with them till the wind was fair for sailing; and or ever he and Gudleif parted, he drew a gold ring from off his arm, and gave it into Gudleif's hand, and therewithal a good sword, and then spake to Gudleif: "If it befall thee to come back to thy fosterland, then shalt thou deliver this sword to that Kiartan, the goodman at Frodis-water; but the ring to Thurid his mother."

Then said Gudleif: "And what shall we say concerning the sender of these good things to them?"

He answered: "Say that he sends them who was a greater friend of the goodwife of Frodis-water than of the Priest of Holyfell, her brother; but and if any shall deem that they know thereby who owned these fair things, tell them this my word withal, that I forbid one and all to go seek me, for this land lacks all peace, unless to such as it may befall to come aland in such lucky wise as ye have done; the land also is wide, and harbours are ill to find therein, and in all places trouble and war await outland men, unless it befall them as it has now befallen you."

Thereafter they parted. Gudleif and his men put to sea, and made Ireland late in the autumn, and abode in Dublin through the winter. But the next summer Gudleif sailed to Iceland, and delivered the goodly gifts there, and all men held it

for true that this must have been Biorn the Broadwick Champion; but no other true token have men thereof other than these even now told.

## CHAPTER LXV. THE KINDRED OF SNORRI THE PRIEST; THE DEATH OF HIM.

SNORRI the Priest dwelt at Tongue for twenty winters, and at first had a power there somewhat begrudged, while those brawlers were alive, Thorstein Kuggison to wit, and Thorgils the son of Halla, besides other of the greater men who bore him ill-will. Withal he cometh into many stories, and of him the tale also telleth in the story of the Laxdale men, as is well known to many; whereas he was the greatest friend of Gudrun, the daughter of Osvif, and of her sons. He also hath to do with the story of the Heath-slaughters, and most of all men, next indeed to Gudmund the Rich, lent aid to Bardi after the man-slayings on the Heath.

But as he grew older, ill-will against him began to wane, chiefly by reason of those who bore him envy growing fewer. His friendships were greatly bettered by his knitting alliances with the greatest chiefs in Broadfirth and wide about elsewhere.

He married his daughter Sigrid to Brand the Bounteous, the son of Vermund the Slender; Kolli, the son of Thormod, the son of Thorlak, the brother of Steinthor of Ere, had her to wife thereafter; and they, Kolli and Sigrid, had house in Bearhaven.

His daughter Unn he married to Slaying-Bardi;

Sigurd, the son of Thorir Hound of Birch-isle in Halogaland, had her to wife afterwards, and their daughter was Ranveig, whom Jon, the son of Arni, the son of Arni, the son of Arnmod, had to wife; their son was Vidkunn of Birch-isle, whilome one of the foremost among the barons of Norway.

His daughter Thordis, Snorri married to Bolli, son of Bolli, and from them is sprung the race of the Gilsbeckings.

His daughter Hallbera, Snorri married to Thord, the son of Sturla Thiodrekson, whose daughter was Thurid, the wife of Haflidi Marson, and from them a mighty kindred has sprung.

Thora his daughter, Snorri married to Keru-Bersi, the son of Haldor, the son of Olaf of Herdholt; Thorgrim the Burner afterwards had her to wife, and from them a great and a noble kin has sprung.

The other daughters of Snorri were married after his death. Thurid the Wise, the daughter of Snorri, Gunnlaug, the son of Steinthor of Ere, had for wife; but Gudrun, the daughter of Snorri the Priest, was wedded to Kalf of Sunhome. Thorgeir of Asgarths-knolls married Haldora, Snorri's daughter. Alof, Snorri's daughter, Jorund Thorfinnson had to wife; he was brother to Gudlaug of Streamfirth.

Haldor, the son of Snorri the Priest, was the noblest of his sons; he kept house in Herdholt in Laxdale. From him are come the Sturlungs and the Waterfirth folk.

The second noblest son of Snorri the Priest was

Thorod, who abode at Spaewife's-fell in Skaga-strand.

Mani, the son of Snorri, dwelt at Sheepfell; his son was Liot, who was called Mana-Liot and was accounted of as the greatest among the grandsons of Snorri the Priest.

Thorstein, the son of Snorri, dwelt at Bathbrent, and from him are sprung the Asbirnings in Skaga-fiord, and a great stock withal.

Thord Kausi, Snorri's son, dwelt in Dufgusdale.

Eyolf, the son of Snorri, dwelt at Lambstead on the Mires.

Thorleif, the son of Snorri the Priest, dwelt on Midfell-strand; from him are sprung the men of Ballara.

Snorri, the son of Snorri the Priest, dwelt in Tongue after his father.

Klepp was hight a son of Snorri whose abiding-place men wot nought of, nor know men any tales to tell of him.

Snorri died in Sælings-dale-Tongue one winter after the fall of King Olaf the Holy. He was buried at the church he let rear at Tongue; but at the time the church was moved, his bones were taken up and brought down to the place whereas the church now is; and a witness thereat was Gudny, Bodvar's daughter, the mother of those sons of Sturla: Snorri, Thord, and Sighvat, to wit; and she said that they were bones of a man of middle height, and not right big. At that same time were also taken out of earth the bones of Bork the Thick, the father's brother of Snorri the Priest; and she said that they were mighty big. Then, too,

were dug out the bones of the carline Thordis, the daughter of Thorbiorn Sur, the mother of Snorri the Priest; and Gudny said that they were small bones of a woman, and as black as if they had been singed.

All these bones were buried again in earth where the church is now. AND HEREWITH ENDETH THE STORY OF THE THORSNESSINGS, THE ERE-DWELLERS, AND THE SWANFIRTHERS.

# APPENDIX.

# APPENDIX A.

## THE CHILDREN OF SNORRI THE PRIEST.

From Cod. A. M. 445$^{b}$, 4to. Printed in Eyrbyggjasaga, ed. G. Vigfússon, Leipzig, 1864, pp. 125-26.

SNORRI the Priest had nineteen children freeborn who got over the days of childhood. Thord Kausi was the eldest, the second was Thorod, the third Thorstein, the fourth Gudlaug the monk.

These were sons of Asdis, the daughter of Slaying-Stir.

The fifth child of Snorri was Sigrid, the sixth Unn; they were daughters of Thurid, the daughter of Illugi the Red.

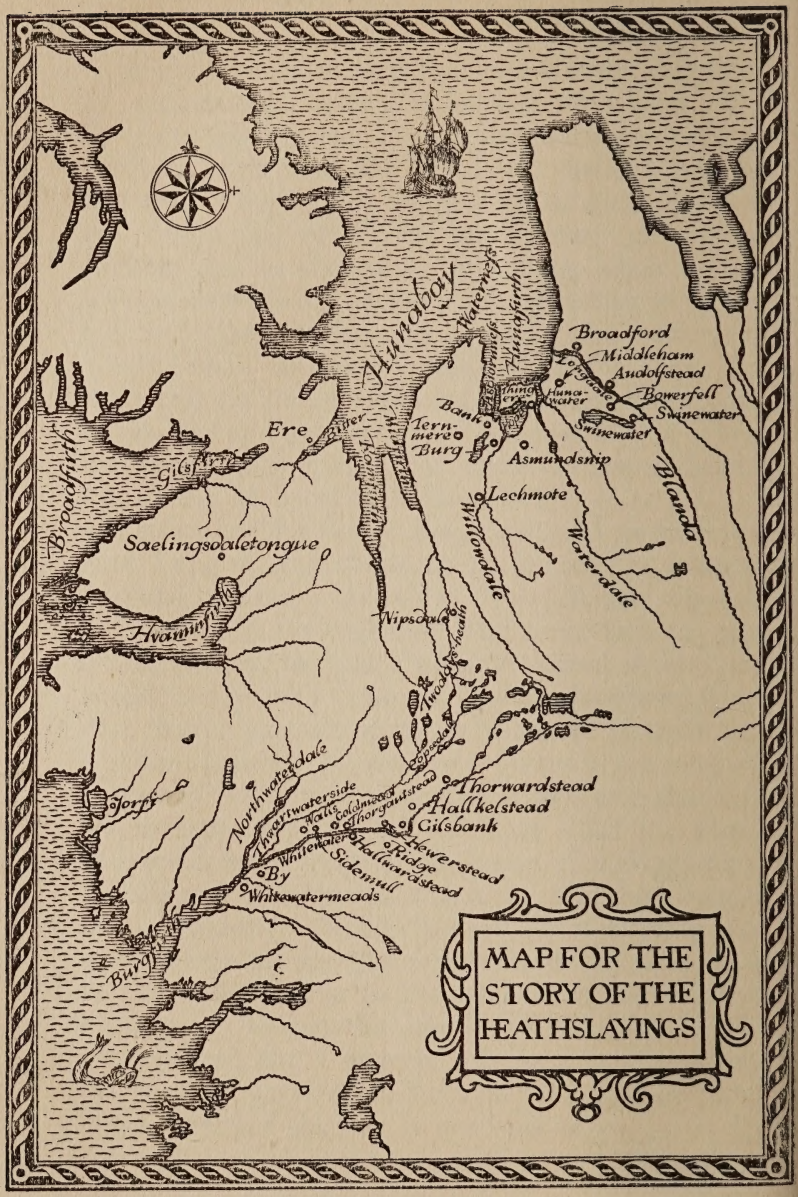
The seventh child was Klepp, the eighth Haldora, the ninth Thordis, the tenth Gudrun, the eleventh Haldor, the twelfth Mani, the thirteenth Eyolf, the fourteenth Thora, the fifteenth Hallbera, the sixteenth Thurid, the seventeenth Thorleif, the eighteenth Alof, the nineteenth Snorri, who was born after the death of his father.

These were the children of Halfrid, the daughter of Einar.

Snorri the Priest had three children born of bondwomen: a second Thord Kausi, Jorund, and Thorhild.

Snorri the Priest was fourteen winters old when he went abroad, where he tarried one winter. But the next winter after his coming back he spent at Holyfell with Bork the Thick, his father's brother, and with Thordis his mother. That autumn Eyolf the Gray, son of Thord the Yeller, slew Gisli Surson, and in the spring following, when he was sixteen winters old, Snorri set up house at Holyfell, and abode there twenty and three winters or ever Christ's faith was made law in the land; but after that he abode eight winters at Holyfell; and in the last of those winters Thorgest, son of Thorhall, slew Slaying-Stir, the father-in-law of Snorri the Priest, at Iorvi in Flisa-wharf.

Thereafter he flitted his household to Sælings-dale-Tongue, and abode there for twenty winters. He had builded a church at Holyfell, and another at Tongue in Sælings-dale, and some folk say that a second time he had a church reared at Holyfell in fellowship with Gudrun, Osvif's daughter, when that church was burnt down which he himself had erst set up there. He died of sickness in the seventh winter of the seventh ten of his age, and that was one winter after the fall of King Olaf the Holy, and was buried there at his home of Sælings-dale-Tongue, at the church which he had had reared there himself. Much blessed in a mighty and great offspring he has now become, in that most of the noblest men in the land trace their line of kinship up to him, beside the Birch-islanders in Halogaland, the "Beards" of Gata in Faroe, and many other great folk, both in this and in other lands, whereof the tale is not told here.


Himabay
Broadford
Middleham
Audolfstead
Bowerfell
Swinewater
Ere
Asmundship
Lechmote
Blanda
Broadfirth
Saelingsdaletongue
Hvamm
Wipsdale
Thorwardstead
Hallkelstead
Gilsbank
Hewerstead
Ridge
Sidemull
By
Whitewatermeads
Burg
MAP FOR THE STORY OF THE HEATHSLAYINGS

# APPENDIX B.

## THE STORY OF THE HEATH-SLAYINGS, OF WHICH ONLY A PART IS LEFT.

BEFORE putting before the reader our translation of this good and ancient Saga, we think it well to give a very brief abstract of part of the story of Slaying-Stir, or rather of the substance of that part, as given from memory after the destruction of the MS., an account of which will be found in the preface to this volume. We only give so much even of this abstract as is necessary to the understanding of the events told of in the Heath-slayings.

Slaying-Stir, the father-in-law of Snorri the Priest, was a violent and very masterful and unjust man. "Though he slew many men, he booted none." Amongst other high-handed deeds he makes an enemy of one Thorhall of Iorvi, and treats him so ill, that he makes up his mind to flee the country-side at a time when he thinks Stir is away at the Thing. But Stir misdoubts the matter, waylays Thorhall, and slays him after a stout resistance.

Thorhall left two children behind him, a girl, and a lad named Guest, the latter deemed somewhat of a weakling. He lives on with goodman Thorleik, who took the house of Iorvi after his father's death, and is brought up there. Some

time after Slaying-Stir comes to guest at Thorleik's house where Guest is. Thorleik speaks for his fosterling to Stir, and craves some atonement for the slaying of Guest's father. Stir insults the lad grievously by the offer of a mocking atonement, much as Thorbiorn Thiodrekson does to old Howard.

Guest watches his opportunity and slays Stir in Thorleik's hall, and escapes.

He then takes refuge with his friends in Burgfirth, who, and especially Thorstein Gislison of By, harbour him, Thorstein at last sending him out to Norway, whence he goes to Constantinople, thrives there, and never comes back to Iceland.

Snorri the Priest takes up the blood-feud after Stir, and marches on the Burgfirthers who had harboured Guest, intending to take legal vengeance on them, since Guest had escaped him.

The Burgfirthers meet him in arms, and he is foiled at first; but afterwards going with a small band, and secretly, he slays Thorstein Gislison and his son Gunnar. One Kolskegg is a foremost man in this slaying; he, with others who were helping at it, goes to Norway. There certain kinsmen of Thorstein, the sons of Harek, find out that he is in the same town with them, and aim at killing him and lifting his goods. Kolskegg seeks help of an Icelander, called Hall, the son of Gudmund, a noble and generous man, who gives him a ship and goods, wherewith he escapes to England.

It must be understood that this Hall has had nothing to do with the feud between Snorri and the Burgfirthers; nevertheless, at this point begins

the story of the Heath-slayings. Hall, being now unshipped, takes berth for Iceland with a man named Thorgils. The sons of Harek find out that Hall has taken their foe out of their power, and fix the feud on Hall, just as Snorri did on Thorstein Gislison; they entrap him on an island off the coast of Norway, where he and his shipmates had gone aland, and slay him. The shipmaster, Thorgils, brings all Hall's belongings to Iceland, but keeps this slaying hidden till the Thing of the next summer. There he tells of it, and Bardi, the second son of Gudmund (and henceforth the hero of the story), offers his brother's goods to Thorgils, and hardly can get him to take half of them.

Old Gudmund (the father) goes home from the Thing, so heavy-hearted at the death of his son, that he dies in a month's time. Hall was looked upon as far the best of Gudmund's sons, and Bardi seems to have been accounted of little worth.

It is told, that in the autumn after the Thing above-mentioned, Bardi sat down in the seat of his dead brother; whereon his mother fetches him a clout on the head, and bids him be off, and not to dare sit in Hall's seat while he is yet unavenged.

However, on Bardi lies the burden of the blood-feud. But once more, as in the earlier case, the slayers themselves are out of his reach; for the sons of Harek, shortly after they had slain Hall, were cast away and drowned. Therefore it is to the Burgfirthers, their kindred, that Bardi must turn for atonement for his brother; and the feud that follows takes the shape of something

like a war between the Burgfirthers, the southern men, and the men of the north.

Bardi takes counsel of one Thorarin, a wise and foreseeing man, who dwelt at Lechmote in Willowdale, and was Bardi's foster-father. Thorarin advises him to ask weregild of Harek on behalf of his sons at the next Althing, and warns him to be moderate and forbearing. Bardi follows his counsel, but Harek, being old, and having handed all his own goods over to his heirs, says he cannot pay, and turns him off on to his kindred. Bardi goes home quietly, sees Thorarin, who bids him claim atonement again peacefully as before; but he gets no further with his claim, but is well spoken of by all the Mote for his mild conduct of his case.

The third summer Bardi goes once more to Thorarin, before he rides to the Thing; he bids him claim atonement in the same way as before, but tells him that he thinks he will not have to do this again; for there is a man come into the business, Gisli, the son of Thorstein, a boastful and masterful man (the same man to whom Grettir the Strong gave the flogging), who will give him such an answer, that the case will be easier to handle than before.

Bardi says he is loth to crave atonement again, but will so do, because he knows that Thorarin's counsels will turn out well for him.

We are now told of a man called Lyng-Torfi, akin to the Gislungs (*i.e.*, the kindred of Thorstein Gislison). He was the greatest scoundrel and ruffler, a strong man, a liar, and full of injustice.

He would beat men if he got not his will of them, and lifted what he might; he was here and there about the land, and was content nowhere.

This man Thorarin bade Bardi bring north with him, if he were at the Thing, for that something would come of it.

So Bardi comes to the Thing, and finds Gisli there, and others of his kin, the Burgfirthers.

On a day amidst of the Thing, Bardi goes to the Hill of Laws, and says:

"So are things waxen, that I have here craved boot for Hall my brother twice already; need drave me thereto, but little heed was paid to my case. But now meseemeth that there is some hope in thee, Gisli, for paying somewhat, so I need no longer welter in doubt; and most men will say that we have not pushed the case very hardly; therefore art thou the more bounden to answer well and goodly."

No man answered before Gisli; he spake, leaning forward on his spear-shaft: "Well, we ought to answer somewhat, whereas thou drivest on thine errand, and hast called on me openly, although I deem myself nowise straightly bound up with this affair. Now last summer I was in England at the place called Thuvaston; I sat in the market-place, and had some money to spend, and it lay beside me in a scrip, wherein were seven marks of silver. Now there rode through the market certain hair-brained fellows, and one of them came up to me, and stack his spear into my scrip, and tossed it up to him, and rode away therewith, and no more I wot thereof. Now that will I make over to thee

for thy brother's gild ; for it seemeth to me this is like to thy case, for I account that silver as a waif and stray ; but no money else will we lay down."

Then spake Eid Skeggison : "Let giant hold his peace when naked at fire ; evilly and witlessly is this done, whereas such great men have part herein."

Gisli answereth : "He shouteth afar that fighteth few ; and that is to be looked for of thee that thou wouldst speak up for thy kindred even as we have now heard ;" and he falls to foul words against Eid. But Eid said : "We care not to bandy foul words with thee."

Now men speak with much good will of Bardi's case, and think that the answer has been heavy, so mildly as the claim was put forward withal.

Bardi meets Lyng-Torfi at the Thing, and bids him home to him, as Thorarin had counselled. Bardi goes to Thorarin, and tells him what had happened, and says that it seemed to him to have gone heavily. But Thorarin said :

"Now are things come whither I would, and that has now been laboured out, that wise men look upon the case even in the way we do ourselves ; so that it is now less hard to see where the revenge shall be brought home."

Bardi bade him be master therein.

That summer there was with Bardi in his Thing-journey one Thord, the goodman at Broadford in Waterdale ; he had two horses, all white except for black ears. These horses he deemed beasts so dear, that he would not miss them for any other horses. But it befell for Thord's faring-mishap that both these horses vanished away.

Now Lyng-Torfi abode behind at Lechmote, and Thorarin treated him wondrous well, so that Lyng-Torfi was light of heart.

There was a man hight Thorgaut, who dwelt at a stead called Sleylech in Burgfirth, a man now much stricken in years, but he had been the stoutest of fighters in his youth. He had a wife, and they two were nought of one mind together, one willing this, the other that; she was exceeding shrewish, and but middling wise. Thorgaut had good weapons in his coffers, which he had not handled since he had given up warfare.

Now a little after these things, Thorarin fell to talk with Lyng-Torfi, and asked him, how friendly he was with his kinsfolk. He answered that there was little love lost between them.

"Wilt thou strike a bargain with me?" says Thorarin. "It is told me that Thorgaut thy kinsman has a good sword, and if thou wilt go and get it for me, I will give thee some goodly stallions."

Lyng-Torfi is glad enough to do this; so Thorarin hands over to him a big knife to give to Thorgaut's wife, so that she may abet him.

"I hear tell," says Thorarin, "that those weapons are wealthy of victory. Now thou wilt not be at a loss, how to hatch a lie for a likely cause why thou cravest the weapons."

Lyng-Torfi bids him have no fear of that, and he goes eagerly into the bargain. Then he runs south over the Heath, and comes of an evening down into Whitewater-side to a kinsman of his, Thorbiorn, the son of Bruni, who dwelt at the Walls. He is there the night over, and bids him lend him

a weapon, saying that a certain Eastman north in Oxdale had challenged him to a single fight about a woman whom both would have; and that the appointed day was in a half-month's space, and that he might nowhere get a weapon; and he tells a likely tale as to where he had had night-harbours in his journey. Thorbiorn answers that this will be all a lie, and that he will get no weapon of him. Lyng-Torfi was ill content, and ran over to Thorgaut, who had the sword, and tells him what business he has on hand, and about his night-harbours as at the first house.

He was well taken in, but nothing more. Then he prays Thorgaut to lend him a weapon, and says that he will never be in more need of it than now. Thorgaut answers, that other things lie nearer to him than to meddle in Lyng-Torfi's brawls with other folk, and that he may look to his own women-affairs himself, nor should he let go out of his hand the sword to him. So Lyng-Torfi goes to Thorgaut's wife, and tells her of his matter, and gives her the knife; she takes it, and deems it a right good thing, and runs at her swiftest to her husband, and is very shrewish in talk, saying that it is a great shame that he will not help his kindred at a pinch. "What hast thou, an old fretting carle, to do with such a good weapon now thou art off thy feet? It lieth rusting in the chest-bottom, and by this time there is little avail in it."

He answers, as before, that Lyng-Torfi is not so much to him, that he would let his sword go out of his hand to him, that no man would ever have done such a thing as to dare beset him with guile.

Then she goes and breaks open the chest wherein lay the sword, and hands it over to Lyng-Torfi, who straightway steals away for the north, and brings it to Thorarin. Thorarin says that he has carried through his errand well, and bids him take horses and fare first northward a while, to put himself out of the way of his kinsmen. Lyng-Torfi thanks him for the good gift, goes away with the horses, and is out of the story.

[The old MS. of the Heath-slayings Saga begins here, but with the broken end of a chapter which will not yield any consecutive tale; and which consequently we omit.]

## CHAPTER XVI. THORARIN BIDS BARDI CONCERNING THE CHOOSING OF MEN.

Now Bardi and his brethren had on hand much wright's work that summer, and the work went well the summer through, whereas it was better ordered than heretofore. Now summer had worn so far that but six weeks thereof were left. Then fares Bardi to Lechmote to meet Thorarin his fosterer; often they talked together privily a long while, and men knew not clearly what they said.

"Now will there be a man-mote," says Thorarin, "betwixt the Hope and Huna-water, at the place called Thing-ere. But I have so wrought it that heretofore none have been holden.

"Now shalt thou fare thither and prove thy friends; because now I look for it that many men will be together there, since man-motes have so long been put off. In crowds they will be there,

and I ween that Haldor thy foster-brother will come thither. Crave thou fellowship of him and avail, if thine heart is anywise set on faring away from the country-side and the avenging of thy brother.

"A stead there is called Bank, lying west of Huna-water;" there dwelt a woman hight Thordis, by-named Gefn, a widow; there was a man with her over her housekeeping, hight Odd, a mighty man of his hands, not exceeding wealthy nor of great kin, but a man well renowned. "Of him shalt thou crave following; for he shall rule his answer himself."

"In that country is a place called Blizzard-mere, where are many steads, one of which is Middleham;" there dwelt a man hight Thorgisl; he was by kin mother's sister's son of Gefn's-Odd; a valiant man and a good skald, a man of good wealth, and a mighty man of his hands. "Call thou on him to fare with thee."

"A stead there is hight Bowerfell, twixt Swinewater and Blanda; it is on the Necks to the westward." There dwelt a man hight Eric, by-named Wide-sight; he was a skald and no little man of might. "Him shalt thou call to thy fellowship."

"In Longdale is a house called Audolfstead," where dwelt the man hight Audolf; "he is a good fellow and mighty of his hands; his brother is Thorwald." He is not told of as having aught to do with the journey; he dwelt at the place called Evendale, which lieth up from Swinewater. "There are two steads so called." He was the strongest man of might of all the North-country. "Him

shalt thou not call on for this journey, and the mood of his mind is the reason for why."

"There is a stead called Swinewater;" and there dwelt the man hight Summerlid, who was by-named the Yeller, wealthy of fee and of good account. There dwelt in the house with him his daughter's son who hight Thorliot, Yeller's fosterling, a valiant man. "Pray him to be of thy fellowship."

A man hight Eyolf dwelt at Asmund's-nip, "which is betwixt the Water and Willowdale." "Him shalt thou meet and bid him fare with thee; he is our friend."

"Now meseemeth," saith he, "that little will come of it though thou puttest this forward at the man-mote; but sound them there about the matter, and say thou that they shall not be bound to fare with thee, if thou comest not to each one of them on the Saturday whenas it lacketh yet five weeks of winter. And none such shalt thou have with thee who is not ready to go, for such an one is not right trusty. Therefore shalt thou the rather choose these men to fare with thee than others of the country-side, whereas they are near akin to each other; they are men of good wealth, and so also their kinsmen no less; so that they are all as one man. Withal they are the doughtiest men of all who are here in Willowdale, and in all our parishes; and they will be best willed towards thy furtherance who are most our friends. Now is it quite another thing to have with one good men and brave, rather than runagates untried, men of nought, to fall back upon, if any trouble happen. Now withal thy home-men are ready to fare with thee, and thy

neighbours, who are both of thy kindred and thine alliance: such as Eyolf of Burg thy brother-in-law, a doughty man, and a good fellow."

"There is a stead called Ternmere in Westhope, where dwell two brothers." One was hight Thorod, the other Thorgisl; they were the sons of Hermund, and nephews of Bardi as to kinship; men of good wealth, great champions, and good of daring. "These men will be ready to fare with thee."

Two brothers yet are named who lived at Bardi's home, one hight Olaf, the other Day, sons of a sister of Bardi's mother, and they had grown up there in Gudmund's house; "they be ready to fare with thee."

Two men more are named, one hight Gris and by-named Kollgris, a man reared there at Asbiorn's-ness. He was a deft man and the foreman of them there, and had for long been of good-will toward them.

The other hight Thord, by-named Fox; he was the fosterling of Thurid and Gudmund. They had taken him a little bairn from off the road, and had reared him. He was a full ripe man, and well of his hands; and men say that there was nought either of word or deed that might not be looked for of him; Gudmund and his wife loved him much, and made more of him than he was of worth. "This man will be ready to fare from home with thee."

Now are the men named who were to fare with Bardi.

And when they had held such talk, they sundered.

CHAPTER XVII. OF BARDI'S WAY-FELLOWS.

The Lord's day cometh Bardi to Lechmote, and rideth on thence to the man-mote; and by then he came was much folk there come, and good game is toward. Now were men eager for game, whereas the man-motes had been dropped so long. Little was done in the case, though men were busy in talk at that meeting.

Now the foster-brethren Haldor and Bardi fell to talk together, and Bardi asks whether he would fare with him somewhat from out the country-side that autumn. Says Haldor: "Belike it will be found that on my part I utter not a very manly word, when I say that my mind is not made up for this journey. Now all things are ready for my faring abroad, on which faring I have been twice bent already. But I have settled this in my mind, if ever perchance I may have my will, to be to thee of avail that may be still greater, shouldst thou be in need of it, and ever hereafter if thou be hard bestead; and this also is a cause hereof, that there are many meeter than I for the journey that, as my mind tells me, thou art bent on."

Bardi understood that so it was as he said, and he said that he would be no worse friend to him than heretofore.

"But I will bid thee somewhat," says Haldor; "it befell here last summer, that I fell out with a man hight Thorarin, and he was wounded by my onslaught. He is of little account for his own sake, but those men claim boot for him of whose Thing he is, and of much account are they. Now

it is not meet for me to put Eilif and Hoskuld from the boot, so I will thou make peace for me in the matter, as I cannot bring myself to it, whereas I have nay-said hitherto to offer them atonement."

Then goeth Bardi forthwith to meet Eilif and Hoskuld, and straightway takes up the word on behalf of Haldor, and they bespeak a meeting between themselves for the appeasing of the case, when it lacked four weeks of winter, at the Cliffs, Thorarin's dwelling.

Now cometh Bardi to speech with Gefn's-Odd that he should fare with him south to Burgfirth.

Odd answereth his word speedily: "Yea, though thou hadst called on me last winter, or two winters ago, I had been all ready for this journey."

Then met Bardi Thorgisl, the sister's son of Odd's mother, and put the same words before him. He answereth: "That will men say, that thou hast not spoken hereof before it was to be looked for, and fare shall I if thou willest."

Then meeteth he Arngrim, the fosterling of Audolf, and asked him if he would be in the journey with him; and he answereth: "Ready am I, when thou art ready."

The same talk held he with all them aforenamed, and all they took his word well.

Now spake Bardi: "In manly wise have ye dealt with me herein; now therefore will I come unto you on the Saturday, when it lacketh five weeks of winter; and if I come not thus, then are ye nowise bound to fare with me."

Now ride men home from the man-mote, and

they meet, the foster-father and son, Thorarin and Bardi, and Bardi tells him of the talk betwixt him and Haldor. Thorarin showed that it liked him well, and said that the journey would happen none the less though Haldor fared not. "Yea, he may yet stand thee in good stead. And know that I have made men ware of this journey for so short a while, because I would that as late as might be aforehand should it be heard of in the country of those Burgfirthers."

### CHAPTER XVIII. OF BARDI AND HIS WORKMAN THORD THE FOX.

Now wears the time, till Friday of the sixth week, and at nones of that day home came the home-men of Bardi, and had by then pretty much finished with their hay-work.

Bardi and his brethren were without, when the workmen came, and they greeted them well. They had their work-tools with them, and Thord the Fox was dragging his scythe behind him.

Quoth Bardi: "Now draggeth the Fox his brush behind him."

"So is it," saith Thord, "that I drag my brush behind me, and cock it up but little or nought; but this my mind bodes me, that thou wilt trail thy brush very long or ever thou avenge Hall thy brother."

Bardi gave him back no word in revenge, and men go to table.

Those brethren were speedy with their meat, and stood up from table straightway, and Bardi

goeth up to Thord the Fox and spake with him, laying before him the work he shall do that evening and the day after, Saturday to wit.

Forty haycocks lay yet ungathered together in Asbiorn's-ness; and he was to gather them together, and have done with it that evening. "Moreover, to-morrow shalt thou fare to fetch our bell-wether hight the Flinger, whereas our wethers be gone from the sheepwalks, and come into the home-pastures."

Now he bade Thord to this, because the wether was worse to catch than other sheep, and swifter withal. "Now further to-morrow shalt thou go to Ambardale, and fetch home the five-year-old ox which we have there, and slaughter him, and bring all the carcass south to Burg on Saturday. Great is the work, but if thou win it not, then shalt thou try which of us bears the brush most cocked thenceforward."

Thord answered and said that often he had heard his big threats; and thereof he is nowise blate.

Now rideth Bardi in the evening to Lechmote, and the brethren together, and Bardi and Thorarin talk together the evening through.

## CHAPTER XIX. CONCERNING THORD THE FOX.

Now it is to be told of Thord's business, how he got through with it. He gathered together the hay which had stood less safely; and when he came home, then was the shepherd about driving the sheep out to the Cliffs, and Thord rides the horse whereon he had been carting the evening long.

Now he finds the flock of wethers to which he had been told off, but could not overhaul them till he got out to Hope-oyce; so he slaughters that wether and rideth home with the carcass. By this time he has foundered the horse; so he takes another, and gallops over the dale, as forthright the way lay, nor did he heed whether he was faring by night or by day. He cometh to Ambardale in early morn, and getteth the ox, and slaughtereth him and dighteth him, bindeth the carcass on his horse, and going his ways cometh home again, and layeth down the carcass. Then he taketh out the carcass of the wether, and when he cometh back one limb of the ox is gone. No good words spake Thord thereover; but a man owneth that he had taken it away, and bids him be nought so bold as to speak aught thereof unless he would have a clout. So Thord taketh the rest of the carcass, and fareth south to Burg as he had been bidden.

There Alof, the sister of Bardi, and her foster-mother taketh in the flesh-meat. The foster-mother also hight Alof, a wise woman, and foster-mother also of Bardi and the other sons of Gudmund. She was called Kiannok, and thus by that name were the two Alofs known apart. Alof, Bardi's fosterer, was wise exceedingly; she could see clearly a many things, and was well-wishing to the sons of Gudmund. She was full of lore, and ancient things were stored in her mind.

CHAPTER XX. OF THE HORSES OF THORD OF BROADFORD.

Now must it be told what wise they talked together, Thorarin his fosterer and Bardi, before Bardi got to the road; they talked of a many things.

It was early of the Saturday morning, whereon he should go meet his fellows who were to fare with him. But when he was ready to ride, there were led forth two horses, white with black ears either of them. Those horses did Thord of Broadford own, and they had vanished away that summer from the Thing.

Now spake Thorarin: "Here are Thord's horses; thou shalt go and bring them to him, and take no reward therefor: neither is it worth rewarding; for I it was who caused them to vanish away, and they have been in my keeping, and hard enough matter for me has it been to see to their not being taken and used. But for this cause let I take these horses, that meseemed it would be more of an errand to ask after these horses than mere jades. So I have often sent men south to Burgfirth this summer to ask after them. Meseemed that was a noteworthy errand, and that they would not see through my device; and I have but newly sent a man south, and from the south will he come to-morrow, and tell us tidings of the South-country."

Now just then was there a market toward at Whitewater-meads, and ships were come from the main but a little while before these things befell.

CHAPTER XXI. BARDI GATHERS IN HIS FOLLOWING.

Now rideth Bardi thence and cometh to Bank, whereas dwelt Thordis, and there stood a saddled horse and a shield there beside him, and they rode home to the house with much din in the home-mead over the hard field.

Without there was a man, and a woman with him, who was washing his head; and these were Thordis and Odd, and she had not quite done the washing of his head, and had not yet washed the lather therefrom.

So straightway when he saw Bardi he sprang up, and welcomed him laughing.

Bardi took his greeting well, and bade the woman finish her work and wash him better.

Even so he let her do, and arrayed himself and went with Bardi.

Now came they north over Blanda to Broadford, and brought Thord his horses.

It is to be told that, at that time in the week just worn, was Thorgisl Arason ridden north to Eyiafirth, whereas he was to be wedded at Thwart-water, and he was to be looked for from the north the next week after. Thord takes his horses well, and offers some good geldings as a reward. But Bardi said that he would take no reward therefor; and such, he said, was the bidding of him who had found the horses. "Thou, friend," saith he, "shalt be my friend at need."

Then Bardi rides into Longdale, and over the meadows close anigh to the stead of Audolf; and they saw how a man rode down from the home-

mead, and they deemed it would be Arngrim their fellow; and he rideth with them.

Now ride they west over Blanda to Eric Wide-sight, and they came there by then the sheep were being tended at morning-meal time, betwixt noon and day-meal, and they come on the shepherd and ask him whether Eric were at home.

He said that Eric was a-horseback at sunrise, "and now we know not whither he has ridden."

"What thinkest thou mostlike as to where he has ridden?" says Bardi. For it cometh into his mind that he will have slunk away, and will not fare with them. But nought was it found to be so that he had slunk off away. Now they saw two men riding down along Swinewater; for thence from the stead one could see wide about, and they knew them for Eric Wide-sight and Thorliot, Yeller's fosterling. They met there whereas the water hight Laxwater falleth out of Swinewater, and either greeted the other well.

Now they ride till they come to Thorgisl of Middleham; they greeted each other well and ride away thence and come hard on Gorge-water. Then said Bardi that men should ride to the stead at Asmund's-nip and meet Eyolf Oddson. "There rideth a man," said he, "nor laggardly either, from the stead, and down along the river; and me-seemeth," saith he, "that there will be Eyolf; I deem that he will be at the ford by then we come there; so ride we forth."

So did they, and saw a man by the ford, and knew him for Eyolf; and they met and greeted each other well. Then they go their ways and

come to the place called Ash in Willowdale. Then there came riding up to meet Bardi and his fellowship three men in coloured raiment, and they met presently, whereas each were riding towards the other; and two sister's sons of Bardi were in that company, and one hight Lambkar and the other Hun; but the third man in their fellowship was a Waterdaler. They had all come out and landed west in Willowdale, but Gudbrand their father and Gudrun their mother dwelt west in Willowdale, at the stead called thereafter Gudbrandstead.

Now was there a joyful meeting betwixt those kinsmen, whereas Bardi met his sister's sons, and either told the other what tidings there were.

Bardi tells of his journey, whither he was bound.

These men were eighteen winters old, and had been abroad one winter. They were the noblest of men both for goodlihead and might, and goodly crafts and deftness, and moreover they would have been accounted of as doughty of deed even had they come already to their full age.

Now they took counsel together, and said that they were minded to betake them to the journey with them, but their fellow fared away into Willowdale.

Now Bardi rides till he comes to Lechmote, and tells his fosterer how matters stood. Thorarin says: "Now shalt thou ride home to Asbiorn's-ness; but to-morrow will I ride to meet thee, and Thorberg my son with me; and then will I ride on the way with you."

CHAPTER XXII. OF THE EGGING-ON OF THURID.

Now fares Bardi home with his fellowship, and abides at home that night. On the morrow Kollgris arrays them breakfast; but the custom it was that the meat was laid on the board before men, and no dishes there were in those days. Then befell this unlooked-for thing, that three portions were gone from three men. Kollgris went and told Bardi thereof.

"Go on dighting the board," said he, "and speak not thereof before other men."

But Thurid said that to those sons of hers he should deal no portion of breakfast, but she would deal it.

Kollgris did even so, and set forth the board, a trencher for each man, and set meat thereon.

Then went in Thurid and laid a portion before each of those brethren, and there was now that ox-shoulder cut up in three.

Taketh up Steingrim the word and said: "Hugely is this carved, mother, nor hast thou been wont to give men meat in such measureless fashion. Unmeasured mood there is herein, and nigh witless of wits art thou become."

She answereth: "No marvel is this, and nought hast thou to wonder thereat; for bigger was Hall thy brother carven, and I heard ye tell nought thereof that any wonder was that."

She let a stone go with the flesh-meat for each one of them; and they asked what that might betoken.

She answereth: "Of that ye brethren have

most which is no more likely for avail than are these stones (for food), insomuch as ye have not dared to avenge Hall your brother, such a man as he was; and far off have ye fallen away from your kinsmen, the men of great worth, who would not have sat down under such shame and disgrace as ye a long while have done, and gotten the blame of many therefor."

Then she walked up along the floor shrieking, and sang a stave:

I say that the cravers of songs of the battle
Now soon shall be casting their shame-word on Bardi.
The tale shall be told of thee, God of the wound-worm,
That thy yore-agone kindred with shame thou undoest;
Unless thou, the ruler of light once a-lying
All under the fish-road shall let it be done,
That the lathe-fire's bidders at last be red-hooded.
Let all folk be hearkening this song of my singing.

Then they thrust the trenchers from them with all that was on them, and go to their horses and get ready at their speediest.

That was on a Sunday when it lacked five weeks of winter.

So they leap a-horseback and ride away out of the home-mead.

Now see those brethren of Thurid their mother, that she was gotten aback of the horse that they called Yokeard, and had called to her a house-carle for her fellow, a man not named, but of whom it is said that he had no bottom of wits.

Then said Bardi: "This turneth toward mishap that she has taken to this journey; and this might we well lack; so now let us seek rede and help her to come down (off the nag)."

Then he calleth to him his home-men Olaf and Day.

"Now shall ye two," said Bardi, "ride to meet her, and talk with her seemly and fair; but do as I bid you. Ye shall say that it is well that she has come on the journey with us, and bid the house-carle give her good following. Ye shall steady her in the saddle, and so ride until you come as far forth as Saxlech;" it falls out of West-hope-water and down into Willowdale-water. A piece of road whereon folk are wont to give spur to their horses, leads to the brook from the north, and also forth from it; "and then shall ye spring her saddle-girths. Day shall do that, making as if he would girth up her horse, when ye come to the brook; then down with her from horseback, so that she fall into the brook, saddle and all; and bring the horse away with you."

So they rode to meet her, and greeted her well. She saith: "So it is ye two, who betake you to this, to ride to meet me and honour me, rather than my sons?"

"They bade us do this errand," say they.

She says: "For this cause am I come on this journey, that then meseemeth the less will certain great deeds fall short, whereas there shall be no lack of egging on now, and forsooth there is need thereof."

They say that it will be of much avail this her faring with them. So they rode till they came up to Saxlech; then spake Day: "Thy follower is but a natural, Thurid, and he has not so girthed thine horse that it will do; it is a mighty shame to have such a thing as he to follow doughty women."

"Do thou girth the horse better, then," says she, "and follow me thereafter."

He falls to now, and springs the girths of the carline's horse, and so she, saddle and all, falls into Saxlech, even as those fellows had been bidden. Thurid ran no risk of hurt there, and crawled out of the brook. The two men rode away, and had the horse with them. Thurid got home in the evening with her house-carle, and was nowise fain of her errand.

## CHAPTER XXIII. HOW FOSTER-FATHER AND FOSTER-MOTHER ARRAY BARDI.

Now Bardi and his flock ride their ways till they are but a little short of Burg. Then ride up certain men to meet them, who but Thorarin the Priest, Bardi's fosterer, and Thorberg his son.

They straightway fall to talk, and the fosterer and fosterling come to speech. "Nay, foster-father," saith Bardi, "great is the sword which thou layest there across thy knee."

"Hast thou not seen me have this weapon before, thou heedful and watchful?" saith Thorarin. "So it is, I have not had it before. And now shall we two shift weapons; I shall have that which thou now hast."

So did they; and Bardi asks whence it came to him. He told him, with all the haps of how it fared betwixt him who owned it and Lyng-Torfi, and how he had drawn him in to seek the weapons. "But Thorberg my son hath the other weapon, and Thorbiorn owns that, but Thorgaut owns that which

thou hast. Most meet it seemed to me, that their own weapons should lay low their pride and masterful mood; therefore devised I this device, and therewithal this, that thou mightest avenge thee of the shame that they have done to thee and thy kindred. Now will I that thou be true to my counsel with me, such labour as I have put forth for thine honour."

Now ride they into the home-mead of Burg unto Eyolf, the brother-in-law of those brethren. There were two harnessed horses before the door when Bardi came into the garth; and on one of them was the victual of the brethren, and were meant for provision for their journey; and that was the meaning of the new-slain flesh-meat which Bardi let bring thither erst; but Alof their sister and Kiannok, Bardi's foster-mother, had dight the same.

Now Eyolf leaps a-horseback and is all ready to ride into the home-mead from the doors. Then came out a woman and called on Bardi, and said that he should ride back to the doors, and that she had will to speak with him; and she was Alof, his sister. He bade the others ride on before, and said that he would not tarry them.

So he cometh to the door and asketh her what she would. She biddeth him light down and come see his foster-mother. So did he, and went in. The carline was muttering up at the further end of the chamber, as she lay in her bed there. "Who goeth there now?" says she.

He answereth, "Now is Bardi here; what wilt thou with me, foster-mother?"

"Come thou hither," saith she; "welcome art

thou now. Now have I slept," saith she, "but I waked through the night arraying thy victual along with thy sister. Come thou hither, and I will stroke thee over."

Bardi did according to her word, for he loved her much.

She fell to work, beginning with the crown of his head, and stroked him all over right down to the toes.

Bardi said: "What feelest thou herein, and what art thou minded will be, that thou strokest me so carefully?"

She answereth: "I think well of it; nowhere meseemeth is aught in the way of a big bump, to come upon."

Bardi was a big man and stark of pith, and thick was the neck of him; she spans his neck with her hands, and taketh from her sark a big pair of beads which was hers, and winds it about his neck, and draggeth his shirt up over it.

He had a whittle at his neck in a chain, and that she let abide. Then she bade him farewell; and he rideth away now after his fellows; but she called after him, "Let it now abide so arrayed, as I have arrayed it; and meseemeth that then things will go well."

## CHAPTER XXIV. OF THORARIN'S ARRAYING.

Now when he cometh up with his fellowship, they ride their ways. Thorarin fared long on the road with them, and layeth down, how they shall go about their journey, deeming that much lay on it that they should fare well.

"A place for guesting have I gotten you," saith he, "in Nipsdale, which ye shall take. The bonder whereas ye shall harbour to-night is one Nial. So it is told," said he, "that, as to other men, he is no great thane with his wealth, though he hath enough; but this I wot that he will take you in at the bidding of my word. But now is the man come hither who last night rode from Burgfirth and the south, he whom I sent south this week to wot tidings of the country-side. And this he knoweth clearly as a true tale, that Hermund Illugison will be at the market the beginning of this week with many other men of the country-side. This also ye will have heard, that those brethren, the sons of Thorgaut, have a business on their hands this summer, to wit, to mow the meadow which is called Gold-mead; and now is the work well forward, so that it will be done on Wednesday of this week; so that they must needs be at home. Now I have heard that which they are wont to fall to speech of, those Gislungs, when there is any clatter or noise; then say they, '*What! will Bardi be come?*' and thereof make they much jeering and mocking for the shaming of you. Now it is also told north here, and avouched to be thoroughly true, that this have the men of the country-side agreed to, that if any tidings befall in the country such as be of men's fashioning, then shall all men be bound to ride after them, the reason thereof being that Snorri the Priest and his folk slept but a short way from the steads after that slaying and big deed of his. And everyone who is not ready hereto shall be fined in three marks of silver, if he belong to those

who have 'thingfare-pay' to yield, from Haven-fells to North-water, whereas there dwelleth the greatest number of the Thingmen of the Sidefolk and those of Flokis-dale. So ride ye on the Monday from Nial's, and fare leisurely and have night-harbour on the Heath" (thence gat it the name of Two-day's Heath), "and ye shall come to those two fighting-steads which be on the Heath, as ye go south, and look to it if they be as I tell you. There is a place called the Mires on the Heath, whence the fall of water is great; and in the northern Mire is a water whereinto reacheth a ness, no bigger at its upper part than nine men may stand abreast thereon; and from that mere waters run northward to our country-sides; and thither would I bid you to. But another fighting-stead is there in the southern Mire, which I would not so much have you hold as the other, and it will be worse for you if you shall have to make a shift there for safeguard. There also goeth a ness into the water. Thereon may eighteen men stand abreast, and the waters fall thence from that mere south into the country.

"But ye shall come south on Wednesday to the fell-bothies whenas all men are gone from the bothies all up and down Copsedale; for all the Sidemen have mountain business there, and there hitherto have tarried. Now meseemeth that ye will come thither nigh to nones of the day. Then shall two of your company ride down into the country-side there, and along the fell, and so to the Bridge, and not come into the peopled parts till ye are south of the river. Then shall ye come to the stead called Hallward-

stead, and ask the goodman for tidings, and ask after those horses which have vanished away from the North-country. Ye shall ask also of tidings from the market. Then will ye see on Goldmead, whereas ye fare down along the river, whether men be a mowing thereon, even as the rumour goes.

"Then shall ye ride up along to the ford, and let the goodman show you the way to the ford; and so ride thence up towards the Heath and on to the Heath, whence ye may look down on Goldmead whereas ye fare along the river. Now on Wednesday morning shalt thou fare down on to the bridge, whence ye may see what may be toward in the country-side; and thou shalt sunder thy company for three places, to wit, the eighteen all told; but the nineteenth shall abide behind to heed your horses, and that shall be Kollgris, and let them be ready when ye need to take to them.

"Now six men shall be up on the bridge; and I shall make it clear who they shall be, and why it shall be arrayed that way. There shall be those kinsmen Thorgisl of Middleham and Arngrim, and Eric Wide-sight, and Thorliot, Yeller's fosterling, and Eyolf of Asmund's-nip; and for this reason shall they sit there, because they would be the stiffest to thee and the hardest to sway whenas ye come into the country-side, and it behoveth you not that ye lack measure and quieting now and again.

"But midway shall sit other six: the brethren Thorod and Thorgisl of Ternmere" (the sons of the brother of Bardi's father), "then the third man who came instead of Haldor; therewithal shall be the sons of thy mother's sister, Hun and Lambkar; and

Eyolf, thy brother-in-law, for the sixth; they shall be somewhat more obedient to thy counsel, and not fare with suchlike fury. And for this reason shall they sit there, that they may look on the goings of men about the country-side.

"But ye six shall fare down (into the country), to wit, thou and Stein and Steingrim, thy brethren, and Olaf and Day and Thord. They will be the most obedient to thy word; yet shall ye have strength enough for those on the Mead.

"Now shall ye fare away forthright after ye have done them a scathe whereas the chase will not fail you, and less labour will they lay thereon, if there be but seen six men of you, and there will not be a great throng at your heels if so ye go on.

"Now shall ye ride away at your swiftest until ye are come to the northern fighting-stead upon the Heath; because that thence all verdicts go to the north, and therein is the greatest avail to you that so things should turn out.

"And yet I misdoubt me that thou wilt not bring this about, because of the frowardness of them that follow thee.

"Now must we sunder for this while, and meet we hail hereafter."

## CHAPTER XXV. OF BARDI'S TWO SPIES.

Now comes Bardi with his flock to Nial's in the evening. Nial is standing without, and bids them all guesting as one merry with ale; that they take, let loose their horses, and sit them down on either bench. Nial is without that evening, and his wife

with him, dighting victual for their guests; but his young lad was within, and made game with them.

Bardi asked the lad if he had ever a whetstone. "I wot," saith he, "of a hard-stone which my father owns, but I durst not take it."

"I will buy it of thee," saith Bardi, "and give thee a whittle therefor."

"Yea," said the lad, "why then should I not strike a bargain with thee;" and goeth and findeth the hard-stone, and giveth it to Bardi. Bardi handles it, and taketh the whittle from his neck, and therewith was somewhat shifted the pair of beads which the carline had done about his neck, whereof is told sithence.

Now they whet their weapons, and the lad thinketh he hath done them a good turn, whereas they have what they needed. So there they abide the night through, and have good cheer.

They ride their ways on the Monday in good weather, and go not hard. Bardi asks of Eric Wide-sight what wise he deemed things would go. He answereth:

> O Lime-tree, upbearer of board of the corpses,
> We nineteen together have gone from the Northland;
> All over the Heath have we wended together,
> And our will is to nourish the bloodfowl with victual.
> But, O lad of the steed that is stalled on the rollers,
> The steed of the sea-rover Heite, well wot we
> That fewer shall wend we our ways from the Southland.
> Now the mind of the singer is bent on the battle.

Now they abide there on the Heath night-long, and on the morrow they ride into Copse, and that

was about nones of the day; but when they had baited there a while, then ride two men of them down into the peopled parts, as Thorarin had bidden; they came to no homesteads and met no people, but went the mountain way all along till they came to the Bridge, and so at last to Hallward-stead, and saw doings clearly on Goldmead, and saw that there were carles on the meadow, who were mowing, all in their shirts, and it seemed to them that there would be a day's mowing yet to do, even as had been said. So they find the goodman, and fell to talk with him, and asked him of tidings, but neither he nor they had any to tell, and they asked after those horses which they had come to seek, and in search of which men had been sent so oft before. He said he wotted no whit where they were, and bade them, for all he cared, harp on this for ever and ever.

They asked what tidings there might be from the market, and what kind of a throng was there. He said he had not clearly heard what had betid there, and that he deemed it no matter either way. Then they bade him show them the way up along the river to the ford. So did he; and they parted therewith, and they went to meet their fellows and tell them how matters stood; and there they sleep the night away.

## CHAPTER XXVI. PORTENTS AT WALLS.

Now must somewhat be told about the men of that country who now come into our matter. Thorbiorn Brunison rose up early at Walls, and

bade his house-carle rise with him. "To-day shall we fare to Thorgaut to the stithy, and there shall we smithy."

Now that was early, just at the sun's uprising. Thorbiorn called for their breakfast, and nought is told of what of things was brought forward, but that the goodwife set a bowl on the board. Thorbiorn cried out that he was nought well served, and he drave the bowl betwixt the shoulders of her. She turned about thereat, and cried out aloud, and was shrewish of tongue, and either was hard on the other.

"Thou hast brought that before me," said he, "wherein there is nought save blood, and a wonder it is that thou seest nothing amiss therein."

Then she answereth calmly: "I brought nought before thee which thou mightest not well eat; and none the worse do I think of the wonder thou seest, whereas it betokens that thou shalt be speedily in hell. For assuredly this will be thy fetch."

He sang a stave:

The wealth-bearing stem that for wife we are owning,
The black coif of widowhood never shall bear
For my death; though I know that the field of the necklace
All the days of my life neath the mould would be laying:
She who filleth the ale round would give for my eating
The apples of hell-orchard. Evil unheard of!
But that wealth-bearing board now will scarcely meseemeth
Have might for the bringing this evil about.

Then she springs away, and takes a cheese-loaf and casts it down before him. But she sat on the

daïs on the other side and wept. Then Thorbiorn sang another stave:

Yea, he who spurs onward the steed of the drift
Of the fair-bestroked courser of sea-roving Ati,
Hath nothing of thanks for the wife that bewails him,
While yet he fares quick on the face of the earth.
For she, the fair isle of the wrist-flame, meseemeth,
Will think it o'er irksome to have, when she flitteth
The friend of the heath-prowlers under the earth,
To speed him with heavy rain over the cheek.

"Now moreover things are shifting in uncouth fashion. Meseems as if both gable-walls have fallen away from the house, and I seem to see a mighty river running through the house from the north of the Heath; and of mould it seems to me, and of nought else tastes the cheese which I am eating."

Therewith they spring up from the board, and go to their horses and leap aback, and ride out from the garth.

Then Thorbiorn took up the word: "Dreamed have I in the night," saith he.

The house-carle asked: "What dreamedst thou?"

He said: "Methought I was standing there whereas folk were not all of one mind. And I thought I had that sword which I was wont to bear in my hand, but which as now is not at home; and straightway it brake asunder when I hewed forth with it. Methought also that I sang two staves in my sleep; and both of them I remember:

O grove of the mote of the maidens of battle,
A dream have I dreamed me, and now will I duly

Make hard and hard woven my song-tale the noble;
'Twas the white wand of shields, of the holme of the helm-wolf,
The buckler, there brake it asunder, so deemed I,
In the place where the blood-reeds clashed bickering together,
At a meeting most seemly of him who is wonted
To seek out the haunts of the hanged for a gossip.

O Balder, that heeds the dear lair of the dale-fish,
O how well it were if I then had been bearing
A wound-wand unflawed in the din of the welter,
Where light leaps the keel of the rim of the war-board;
And I with my head-bone unhurt in the battle.
If I bore but the brand that will bring unto death
Of the warriors of menfolk not few, but a many.
And e'en such might I hold it until my life's ending.

He who followed Thorbiorn learned both these staves as they rode.

Now Thorbiorn peers about him. "Yea," saith he, "at home lieth now the smithying stuff, or else it hath fallen down. Go thou back again and seek it; and if thou find it on the way, then fare thou to the stithy; but I will ride on ahead. But if thou find it not on the road, then fare thou to thy work."

So they sunder, but the house-carle found not the smithying stuff.

Now Thorbiorn rideth to Thorgaut his kinsman, to his stithy, and meeteth him before day-meal-tide; each greeted the other and asked for tidings, and neither had aught to tell the other.

Now it is said that those sons of Thorgaut rise up all of them, and go to the mowing of Goldmead, and they spake between themselves how fair-like the weather looked, and that Goldmead would be mown that same day; they go to the meadow, and doff their clothes and weapons.

Gisli went over the meadow awhile, and looked on that which they were minded to mow, and he took his stand and sang a stave.

He told of a dream of his, that him thought they were standing on Goldmead, and there came on them many wolves and dealt with them there, and great was the work there: "And methought I woke therewith, that I ran home to the stead."

Then they fall to work and mow a while.

## CHAPTER XXVII. THE SLAYING OF GISLI.

Now has Bardi arrayed his folk in their lurking-places, as his fosterer had taught him, even as is aforesaid, and he tells them all what he had forecast in his mind.

Then they were somewhat better content therewith, and deemed that what was minded would be brought about; and they gave out that they liked this array, so to say, but they said nevertheless that to their minds the doings would be but little.

There was then a big wood on Whitewater-side, such as in those days were wide about the land here, and six of them sat down above the wood, and saw clearly what befell on Goldmead. Bardi was in the wood, and well-nigh he and the six of them within touch of them that were a-mowing. Now Bardi scans heedfully how many men were at the mowing; and he deemed that he did not clearly know whether the third man, who was white about the head, would be a woman, or whether it would be Gisli.

Now they went down from under the wood one

after other; and it seemed first to those sons of Thorgaut as if but one man went there; and Thormod, who mowed the last in the meadow, took up the word. "There go men," said he.

"But it seemeth to me," said Gisli, "that but one man goeth there;" but they went hard, yet did not run.

"That is not so," said Ketil Brusi; "men are there, and not so few."

So they stood still, and looked thereon, and Ketil said: "Will not Bardi be there? That is not unlike him; and no man have I skill to know if yon be not he. And that wise was he arrayed last summer at the Thing."

Those brethren, Ketil and Thormod, looked on; but Gisli went on mowing and took up the word. "So speak ye," said he, "as if Bardi would be coming from out of every bush all the summer. And he has not come yet."

Bardi and his folk had portioned out the men to them beforehand, that two should fall on each one of them. Bardi and Stein were to take Ketil Brusi, who was mighty of strength; Day and Olaf were to go against Gisli; Steingrim and Thord were to go against Thormod. So now they turn on them.

Now spake Ketil: "No lie it was that Bardi is come!"

They would fain catch up their weapons, but none of them gat hold of the weapons.

Now when they see into what plight they were come, Gisli and Ketil would run for the home-mead garth, and Bardi and four of his fellows fol-

lowed after them; but Thormod turns down to the river, and after him went Thord and Steingrim, and chased him into the river and stoned him from the shore; he got him over the river, and came off well.

Now came those brethren to the garth, and Ketil was the swifter, and leapt over it into the mead; but whenas Gisli leapt at the garth, a turf fell therefrom, and he slipped; therewith came up Bardi, who was the swiftest of those men, and hewed at him with the sword Thorgaut's-loom, and hewed off well-nigh all the face of him.

Straightway then he turns to meet his fellows, and tells them that something of a wound had been wrought. They said that the onset was but little and unwarriorlike. But he said that things would have to be as they were. "And now shall we turn back."

Needs must he rule, though it was much against their will.

But Ketil dragged Gisli in over the garth, and cast him on his back, and they saw that he was no heavy burden to him; and he ran home to the stead.

Thorbiorn and Thorgaut were in the stithy abiding till the house-carle should come back with the smithying stuff.

Now Thorgaut spake: "Yea, there is great noise and clatter; is not Bardi come?"

Even in that nick of time came Ketil into the stithy, and said: "That found Gisli thy son, that come he is;" and he cast him dead before his feet.

Now Bardi turns to meet his fellows, and said that he was minded that now man was come to be set against man. Quoth they, that the men were nowise equal, and that little had been done though one man had been slain, and so long a way as they had fared thereto.

So when all the fellowship met, then said they who had been higher up in the lurking-places, that full surely they would not have fared if they had known they should thus have to leave off in this way, that no more vengeance should follow after such a grief as had been done them, and they said that Gisli and Hall were men nowise equal. And they laid blame on Bardi, and said that they were minded to think that more would have been done if they had stood anear. Then they went to their horses, and said that they would have breakfast. Bardi bade them have no heed of breakfast, but they said that they had no will to fast. "And we know not how to think whatwise thou wouldst have come away if thou hadst done that wherein was some boldness."

Bardi said that he heeded not what they said. So they had their meat.

## CHAPTER XXVIII. THE CALL FOR THE CHASE.

Now Thorgaut and Thorbiorn and Ketil, they talk together at home there. Thorgaut says that great is the hap befallen; "and the blow has lighted nigh to me; yet meseemeth that no less may be looked for yet, and I will that there be no riding after them."

They say both that that shall never be. The women heard what had been said, and Ketil sends them out to Frodistead and Side-mull to tell the tidings; and then might each tell the other thenceforth, till the word should come into Thwartwater-lithe, and over Northwater-dale, for men to ride after them who have wrought this deed, and so put off from them forfeits and fines.

They fare then, and take their horses and ride to Highfell to see Arni Thorgautson; he there might welcome men allied to him, for thither was come Thorarin of Thwartwater-lithe, the father of Astrid his wife: thence ride they five together.

Now it is to be told of Thormod that he fared up along south of the river till he came to the Ridge. In that time south of the river was scantily housed. There were but few folk at home there, for the men were gone to Whitewater-meads, and the house-carles were at work. Eid was sitting at the chess, and his sons with him, the one hight Illugi, the other Eystein. Thormod tells him of the tidings that have befallen. There was, in those days and long after, a bridge over the river beside Biarnisforce. Eid nowise urged the journey, but his two sons grip their weapons and take to the way. The brethren go to Thorgisl of Hewerstead, and by then was come home Eyolf his son, who had come out to Iceland that same summer.

Thormod fares up to Hallkeldstead, and comes thither and tells the tidings. Tind was the one carle at home there; but men were come thither to the stithy.

A woman dwelt next thereto who hight Thor-

finna, and was called the Skald-woman ; she dwelt at Thorwardstead. She had a son hight Eyolf, and a brother who hight Tanni, and was called the Hand-strong, for his might was unlike the sons of men ; and of like kind was Eyolf, his sister's son ; full-hearted in daring they were moreover. These had come to Tind for the smithying. But for that cause folk came not to Gilsbank, that Hermund was ridden to the ship and his house-carles with him.

Tind and the others were four, and Thormod the fifth, and it was now late in the day.

The sons of Eid came to Thorgisl the Hewer, and the folk there bestir them speedily, and fare thence six in company. Eyolf, the son of Thorgisl, fared with him and four others.

## CHAPTER XXIX. THE CHASING OF BARDI.

Now must it be told what tidings Bardi and his folk see. He rideth the first of them, and somewhat the hardest, so that a gate's space was betwixt him and them ; but they rode after him somewhat leisurely, and said that he was wondrous fearful.

Now see they the faring of men who chase them, and that flock was not much less than they themselves had. Then were Bardi's fellows glad, and thought it good that there would be a chance of some tale to tell of their journey.

Then spake Bardi : "Fare we away yet a while, for it is not to be looked for that they will spur on the chase any the less."

Then sang Eric Wide-sight a stave :

Now gather together the warriors renownèd,
Each one of them eager-fain after the fray.
Now draweth together a folk that is fight-famed,
Apace on the heathways from out of the Southland;
But Bardi in nowise hard-counselled is bidding
The warriors fare fast and be eager in fleeing
The blast of the spear-storm that hitherward setteth,
The storm of the feeders of fight from the South.

"Now sayest thou not sooth," said Bardi; "that spake I, that each should fare as he might, till we be come to the fighting-stead in the northernmost mire, which my fosterer told me we should make the most of."

Nevertheless, Bardi could not get that matter brought on the road, and they said that they had been chased enow when they came to the fight-stead in the southern mire; and Bardi sees that so it will have to be; so now he turneth to meet his folk. He says that he was no eagerer to ride away than they, "and this plot of yours shall ye pay for, whereas I may not let you now, that we shall not run this evening before ye think it high time; and ye, or anyone else, shall first speak the word of not abiding, or ever I do."

Now deem they right well thereover. They left their horses out on the ness away from them, and set Kollgris to heed them; for he was no fighting-man, and was on the downhill road of life.

Now sang Eric a stave:

Fast hold we the field now; let each man be moving
Forth on to the battle that bideth us here.
Let us the fell reddeners, the well-proven falcons,
The shield-tearers, sniff in the wounds of the men.
I know how to bide in my place of the battle,
Though harder and harder the sword-storm be growing

That gathereth against us from fields of the South.
Here up on the Heath let us harden the helm-rod.

That same day withal folk went to Whitewater-meads to fetch Hermund, who was wending home again, and the messengers met him up from Thingness. There he leaveth behind all his train, and biddeth every man fare with him who might get away, and calleth all folk out, and rideth after them.

## CHAPTER XXX. THE FIRST BRUNT OF BATTLE ON THE HEATH.

Now they come face to face, Bardi and the Southern men, who now got off their horses. Bardi's folk had arrayed them athwart the ness. "Go none of you forth beyond these steps," says Bardi, "because I misdoubt me that more men are to be looked for."

The breadth of the ness went with the rank of the eighteen of them, and there was but one way of falling on them. Says Bardi: "It is most like that ye will get the trying of weapons; but better had it been to hold the northernmost fight-stead, nor had any blame been laid upon us if we had so done; and better had it been for the blood-feuds. Yet shall we not be afraid, even though we are here."

There stood they with brandished weapons. On the one hand of Bardi stood Thorberg, and on the other side Gefn's-Odd, and on the other hand of them the brethren of Bardi.

Now those Southern men, they fall not on so speedily as the others looked for, for more folk had

they to face than they had wotted of. The leaders of them were Thorgaut, Thorbiorn, and Ketil. Spake Thorgaut: "Wiser it were to bide more folk of ours; much deeper in counsel have they proved, inasmuch as they came but few of them within the country-side."

Now they fall not on; and when the Northern men see that, they take to their own devices. Saith Thorberg: "Is Brusi amidst the folk perchance?" He said that he was there.

Says Thorberg: "Knowest thou perchance this sword, which here I hold?" He said that he knew not how that should be looked for. "Or who art thou?"

"Thorberg I hight," says he; "and this sword Lyng-Torfi, thy kinsman, gave to me; thereof shalt thou abide many a stroke to-day, if it be as I will. But why fall ye not on, so boldly as ye have followed on to-day, as it seemeth to me, now running, and now riding."

He answereth: "Maybe that is a sword I own; but before we part to-day thou shalt have little need to taunt us."

Then said Thorberg: "If thou art a man full-fashioned for fight, why wilt thou tarry for more odds against us?"

Then Bardi took up the word: "What are the tidings of the country-side?"

Said Ketil: "Tidings are such as shall seem good to thee, to wit, the slaying of Gisli, my brother."

Saith Bardi: "We blame it nowise; and I deemed not that my work had been done anywise

doubtfully. Come! deemest thou, Ketil, that thou and thy father have nought at all wherefor to avenge you on us. I mind me that it was but a little since thou camest home, Ketil, bearing a back burden, a gift in hand for thy father. Now if thou bearest it not in mind, here is there a token thereof, this same sword, to wit, not yet dry of the brains of him."

And he shaketh the sword at him therewith.

This they might not abide, so now they run on them. Thorbiorn leaps at Bardi, and smites him on the neck, and wondrous great was the clatter of the stroke, and it fell on that stone of the beads which had been shifted whenas he took the knife and gave it to Nial's son; and the stone brake asunder, and blood was drawn on either side of the band, but the sword did not bite.

Then said Thorbiorn: "Troll! no iron will bite on thee."

Now were they joined in battle together, and after that great stroke he (Thorbiorn) turns him forthwith to meet Thorod, and they fall to fight together; Ketil goeth against Bardi, and Thorgaut against Thorberg. There lacked not great strokes and eggings-on.

The Southlanders had the lesser folk, and the less trusty.

Now first is to be told of the dealings betwixt Bardi and Ketil. Ketil was the strongest of men and of great heart. Long they had to do together, till it came to this, that Bardi slashed into the side of him, and Ketil fell. Then leapt Bardi unto Thorgaut and gave him his death-wound, and there

they both lay low before the very weapon which they owned themselves.

Now is it to be told of Thorbiorn and Thorod. They fall to in another place; and there lacked not for great strokes, which neither spared to the other, most of them being huge in sooth. But one stroke Thorod fetched at Thorbiorn, and smote off his foot at the ankle-joint; but none the less he fought on, and thrust forth his sword into Thorod's belly, so that he fell, and his gut burst out.

But Thorbiorn, seeing how it had fared with his kinsmen (namely, Ketil and Thorgaut), he heeded nought of his life amidst these maimings.

Now turn the sons of Gudbrand on Thorbiorn. He said: "Seek ye another occasion; erst it was not for young men to strive with us." Therewith he leaps at Bardi and fights with him. Then said Bardi: "What! a very troll I deem thee, whereas thou fightest with one foot off. Truer of thee is that which thou spakest to me."

"Nay," quoth Thorbiorn, "nought of trollship is it for a man to bear his wounds, and not to be so soft as to forbear warding him whiles he may. That may be accounted for manliness rather; and so shouldst thou account it, and betroll men not, whereas thou art called a true man. But this shall ye have to say hereof before I bow me in the grass, that I had the heart to make the most of weapons."

There fell he before Bardi and won a good word.

Now lacks there never onset, but it came to this at last, that the Southern men gave way.

But it is told that there was a man hight Thor-

liot, a great champion, who had his abode at Walls; but some say that he was of Sleybrook: he fought with Eric Wide-sight; and before they fought, Eric sang this stave:

O warrior that reddenest the war-brand thin-whetted,
'Tis the mind of us twain to make shields meet together
In the wrath of the war-fray. O bider of Wall-stead,
Now bear we no ruth into onset of battle.
O hider of hoards of the fire that abideth
In the fetter of earth, I have heard of thine heart,
High-holden, bepraised amongst men for its stoutness;
And now is the time that we try it together.

They had to do a long while, and that say men that scarce might braver men be seen; for either of them was of the biggest and strongest of men, deft in weapons, and dauntless of heart. Now Eric hews at Thorliot with his sword, and it brake asunder, but he catches a hold of the point and hews at him, and gives him a great wound, and he fell.

## CHAPTER XXXI. THE SECOND BRUNT OF BATTLE AND THE THIRD.

Now is there somewhat of a lull; but therewith were seen six men a-riding: there were Thorgisl the Hewer, and Eyolf his son, and the sons of Eid. They see the evil plight of their folk, and that their lot was sinking much, and they were ill content therewith.

Now the sons of Gudbrand were ware that there was Eyolf, and they crave leave of Bardi to take his life and avenge them. For it had befallen, that whenas they were east-away he had thrust them from a certain gallery down into a muck-pit, and

therein they had fared shamefully; so they would now avenge them; and they had made this journey with Bardi from the beginning that they might get the man.

Said Bardi: "Ye are doughty men, and of much worth, and much teen it were if ye were cast away. Still, I will see to it that your will have its way; but I will bid you go not from out the ranks." But they might not withhold themselves, and they run off to meet him eagerly, and they fall to fight. Eyolf was the greatest of champions, and a man of showy ways, like his father before him; full-fashioned of might, well proven in onslaught; and the battle betwixt them was long and hard; and suchwise it ended, that either was so wilful and eager, and so mighty of heart and hand, that they all lay dead at their parting.

Fast fought the sons of Eid withal, and go forward well and warrior-like; against them fought Stein and Steingrim, and now they all fight and do a good stroke of work; and there fall the sons of Eid, and Bardi was standing hard by, when they lost their lives.

Thorgisl the Hewer spared nought; he deemed great scathe wrought him by the death of his son. He was the mightiest man of his hands, and defter of weapons than other men. He heweth on either hand and deemeth life no better than death.

These are most named amongst the foremost herein, to wit, Thorgisl and Eric and Thorod.

Thorgisl spared him nought, and there was no man of the country who seemed to all a wayfellow of more avail than he. Thorgisl (son of

Hermund, brother of Thorod) betook him to meet him; and they dealt long together, nor was either of them lacking in hardihood. Now Thorgisl (Hermundson) smites a stroke on him down his nose from the brow, and said:

"Now hast thou gotten a good mark befitting thee; and even such should more of you have."

Then spake Thorgisl (the Hewer): "Nought good is the mark; yet most like it is, that I shall have the heart to bear it manfully; little have ye yet to brag over." And he smote at him so that he fell and is now unfightworthy.

Now was there a lull for a while, and men bind their wounds.

Now is seen the riding of four men, and there was Tind and Tanni, Eyolf and Thormod; and when they came up they egg on much; and they themselves were of championship exceeding great; and battle was joined the third time.

Tanni fell on against Bardi, and there befell fight of wondrous daring.

Tanni hewed at him, and it fell out as before, that Bardi is hard to deal with, and the business betwixt them ended herewith, that Tanni fell before Bardi.

Eyolf went against Odd, and they fight, each of them the best of stout men. Now Eyolf smiteth at Odd, and it came on to his cheek and on to his mouth, and a great wound was that.

Then spake Eyolf: "Maybe the widow will think the kissing of thee worsened."

Odd answereth: "Long hath it been not over

good, and now must it be much spoilt forsooth; yet it may be that thou wilt not tell thereof to thy sweetheart."

And he smote at him, so that he gat a great wound.

Here it befell as of the rest, that Bardi was standing hard by, and did him scathe.

Withal Thormod Thorgautson was a bold man, and went well forward. Eyolf of Burg fared against him, and got a sore hurt.

Now though these abovesaid be the most named amongst the Northlanders, yet all of them fared forth well and in manly wise, whereas they had a chosen company.

So when these were fallen there was a lull in the battle. And now Thorberg spake that they should seek to get away; but eight men from the South were fallen, and three from the North. Now Bardi asks Thorod if he thought he would have the might to fare with them, and he gave out there was no hope thereof, and bids them ride off.

Now Bardi beheld his hurt, and therewithal they saw the band that now fared up from the South like a wood to look upon. So Bardi asks if they be minded to bide, but they said they would ride off; and so they did, and were now sixteen in company, and the more part of them wounded.

## CHAPTER XXXII. BARDI PUTS AWAY HIS WIFE.

Now it is to be told of Illugi that he cometh upon the field of deed, and seeth there things unlooked for, and great withal. Then sang Tind

a song when Illugi asked how many they had been :

The stem of the battle-craft here was upbearing
His spear-shaft with eight and with ten of the ash-trees
That bear about ever the moon of the ocean ;
With us five less than thirty men were they a-fighting.
But nine of the flingers of hail of the bow,
Yea, nine of our folk unto field there have fallen,
And surely meseemeth that dead they are lying,
Those staves of the flame by the lathe that is fashioned.

Of the North the two cravers of heirship from Eid
In the field are they fallen as seen is full clearly,
And Gudbrand's two sons they fell there moreover,
Where the din of the spear-play was mighty mid men.
But never henceforward for boot are we biding ;
Unless as time weareth the vengeance befall.
Now shall true folk be holding a mind of these matters,
As of sword-motes the greatest ere fought amongst men.

[Here a page in the old record is so obscure, as to leave readable only bits here and there, from which one gleans so much as that someone of Illugi's company saw where Thorod lay wounded, yet still alive, and forthwith went up to him and smote off his head. When Illugi was aware of this, he said he had had but an evil errand thither in slaying the man. Then Illugi with a band of one hundred men gives chase to Bardi and his folk. But he is overtaken by a sudden darkness, and bids his folk return, and brings to the South the bodies of the fallen. Many were wounded of the men of the South : those Gislungs Arni Frodi, Thormod, and Thorarin very sorely. In hope of entrapping the Northerners if they should return to fetch their dead, Illugi left a band of men to watch

the bodies, who rigged up a tent for themselves, and kept guard there for a while. Bardi went with his company first to Nial, and thence to his foster-father, Thorarin of Lechmote, and tells him privily the news of his journey, giving out that he was minded now to go fetch the bodies of the fallen. But Thorarin counselled him to wait a while, for he guessed that the Southerners would tire of the watch. And even as he guessed so the matter befell, that they wearied of the watch upon the bleak mountain, and returned to their homes.

Next the story has told how Bardi sought aid from friends and neighbours in household needs, that he might maintain a bodyguard at Asbiorn's-ness against the Southerners gathering men to beset him in his house. In this matter his wife Gudrun sought to prevail with her father to come bounteously to Bardi's aid, but he hung back, and the unbroken tale begins again when Bardi has gone himself to his father-in-law to urge the matter.] "Biorn," says he, "how much wilt thou add to my store of slaughtered meat, if I eke my household in some way?"

Spake Thorbiorn: "Nought will I add thereto, because nought is due from me." So other folk busied themselves about the matter with Biorn, but could get nothing good out of him.

Bardi said: "Then neither will have aught good of the matter, and they will have to pay on whom the worser lot falleth; but I shall do that whereby thou shalt be most dishonoured." And therewithal Bardi nameth witnesses, and gives forth that he putteth from him Gudrun, Biorn's daughter,

"and for this cause," says Bardi, "that thou art by a great deal too much of a miser for any doughty man to put up with having thee for a father-in-law; nor shalt thou ever have back from me either dower or jointure."

## CHAPTER XXXIII. THE SPEAKING OUT OF TRUCE.

Now they hear a great din, in that many men ride to the river. Here was come Thorgisl Arason, having journeyed from the North-country from his bridal; in his company was Snorri the Priest, and eighty men together they rode.

Then said Bardi: "Let us drop our visors, and ride we into their band, but never more than one at a time, and then they will find out nothing, seeing that it is dark."

So Bardi rideth up to Snorri the Priest, having a mask over his face, and hath talk with him while they cross the ford, and tells him the tidings. And as they ride out of the river Snorri the Priest took up the word, and said:

"Here let us bait, Thorgisl, and tarry and talk together, before we betake ourselves to quarters for the night." Bardi and his were riding beside the company, and folk heeded it not. Thorgisl was minded in the evening for Broadlairstead.

Now when they had sat down, spake Snorri: "I am told, Thorgisl," says he, "that no man can set forth as well as thou the speech of truce and other in law matters."

"That is a tale that goeth not for much," says Thorgisl.

"Nay," says Snorri, "there must be much therein, since all men speak in one way thereof."

Thorgisl answers: "Truly there is nothing in it that I deliver the speech of truce better than other men, though it may be good in law notwithstanding."

Says Snorri: "I would that thou wouldst let me hear it."

He answers: "What need is there thereof? Are any men here at enmity together?"

He said he knew nought thereof, "but this can never be a misdoing; so do as I will."

So Thorgisl said it should be so, and therewithal he fell to speaking:

"This is the beginning of our speech of truce, that God may be at peace with us all; so also shall we be men at peace between ourselves and of good accord, at ale and at eating, at meets and at man-motes, at church-goings and in king's house; and wherever the meetings of men befall, we shall be so at one as if enmity had never been between us. Knife we shall share and shorn meat, yea, and all other things between us, even as friends and not foes. Should henceforth any trespass happen amongst us, let boot be done, but no blade be reddened. But he of us who tramples on truce settled, or fights after full troth given, he shall be so far wolf-driven and chased, as men furthest follow up wolves, Christian men churches seek, heathen men their temples tend, fires flare up, earth grows green, son names a mother's name, ships sail, shields glitter, sun shines, snow wanes, Fin skates, fir groweth, a falcon flieth the springlong day with

wind abaft under both his wings standing, as heaven dwindles, the world is peopled, wind waxeth, water sheds to sea, and carles sow corn.

"He shall shun churches and Christian men, God's houses and men's, and every home but hell.

"Each one of us taketh troth from the other for himself and his heirs born and unborn, begotten and not begotten, named and not named, and each one giveth in turn troth, life troth, dear troth, yea, main troth, such as ever shall hold good while mold and men be alive.

"Now are we at one, and at peace wheresoever we meet on land or on water, on ship or on snow-shoe, on high seas or horseback:

> Oars to share,
> Or bailing-butt,
> Thoft or thole plank
> If that be needful.

So at one with one another, as a son with his father, or father with son, in all dealings together. Let us now give hands to the speech of truce, and hold we well to our truce even as Christ wills it, witness thereto all those men who now have hearkened the speech of truce. Let him have the grace of God who holdeth the truce, but him have God's grame who riveth rightful truce. Hail us that we are appeased, but God be at peace with all."

CHAPTER XXXIV. SNORRI TELLS THE WHOLE TALE.

And when Thorgisl had done giving out the words of truce, Snorri spoke: "Have thanks, friend; right well hast thou spoken, and it is clear enough that he who trespasseth thereagainst is truly a truce-breaker, most especially if he be here present." And now Snorri tells the tidings which had befallen, and also this, that Bardi and his men had come into the band of Thorgisl and those with him.

In that band there were many friends and close kindred of the men of the South; moreover, Thorgisl had aforetime had for wife Grima, the daughter of Halkel, and sister of Illugi the Black.

Then said Thorgisl: "For this once we might well have done without thee, Snorri."

He answers: "Say not so, good friend; troubles between men have now grown full great, though here they be stayed."

So now Thorgisl would not go against the truce which he himself had bespoken, and so folk parted asunder.

Snorri rode away with a company of twenty men to Lechmote, and Bardi and his folk were with him, and Thorarin received them well, and cheery of mood they were and bespoke their counsels.

[Here a lacuna of one leaf in the old MS. interrupts the story, which begins again when, apparently at the Althing, the affairs of Bardi were settled at law.]

CHAPTER XXXV. BARDI'S AFFAIRS SETTLED.

Then stands up an old man, Eid Skeggison to wit, and said: "We like it ill that men should bandy words about here, whether it be done by our men or others; to nought good will that come, while often evil proceedeth therefrom. It behoveth men here to speak what may tend to peace. I am minded to think that not another man among us has more to miss, nor that on any, much greater grief hath been brought than on me; yet a wise counsel do I deem it to come to peace, and therefore I shall have no ruth on anyone bandying words about here. Moreover, it is most likely now, as ever, that it will only come to evil if folk will be casting words of shame at each other."

He got good cheer for his speech. And now men search about for such as be likeliest for the peacemaking. Snorri is most chiefly spoken of as seeking to bring about the peace. He was then far sunk in age. Another such was Thorgisl, the friend of Snorri, for their wives were sisters. Now both sides did it to wit that matters should be put to award, and the pairing of man to man; though erst folk had been sore of their kinsmen.

Now we know no more to tell thereof than that the fallen were paired man to man, and for the award Snorri was chosen on behalf of Bardi, together with Gudmund, the son of Eyolf, while Thorgisl, the son of Ari, and Illugi, were appointed on behalf of the Southerners. So they fell to talking over the matter between them, as to what

would most likely lead to peace. And it seemed good to them to pair men together in this wise:

The sons of Eid and the sons of Gudbrand were evened, as was also Thorod, the son of Hermund, and Thorbiorn. But now as to Hall Gudmundson, the Burgfirthers thought the mangild for him was pushed too far, so they drew off, and broke the peace; yet they knew that Bardi had set his heart on that matter. But of the close thereof this is to be told, that the sons of Thorgaut, Ketil and Gisli, were paired against Hall Gudmundson. In all there were nine lives lost of the Southerners, and now four from the North have been set off against five Gislungs; for nought else would like the kinsmen of Bardi because of the disparity of kin there was.

Then matters were talked over with both sides as to what next was most like to do. There were now four Southernmen unatoned, Thorgisl to wit, and Eyolf his son, Tanni the Handstrong, and Eyolf, his sister's son.

Now Bardi declared that he was no man of wealth any more than his brothers or their kindred, "nor do we mean to claim money in atonement on our side."

Answered Snorri: "Yet it behoveth not, that neither fine nor outlawry come about." Bardi said he would not gainsay that people should go abroad, so that they were free to come back again, nor that then all the more of them should fare. "Yet one there is who cannot fare; for him let fee be yolden, though it may hap that ye deem ye have some guilt to square with him. My fellow Gris will not be found to be bitten by guilt."

Hesthofdi, who now dwells at the place called Stead in Skagafirth, who was a kinsman of his, took him in.

So matters came about, that on this they made peace, as they were most willing to agree to men faring abroad. Now this was deemed to be about the only boot to be got, since Bardi might not bite at fines; they hoped, too, that thereby unpeace would somewhat abate, and on the other hand they deemed no less honour done to themselves by their having to be abroad. By wise men it was deemed most like to allay their rage, so great as it was, if for a while they should not be living within one and the same land.

Fourteen of the men who had had share in the Heath-slaughters were to fare abroad, and be abroad for three winters, and be free to come back in the third summer, but no money should be found for their faring.

Thus were men appeased on these matters without taking them into court. And so it was accounted that Bardi and those who came forth for his avail had had the fuller share, for as hopeless as it had seemed for a while.

### CHAPTER XXXVI. BARDI FARES AND IS SHIPWRECKED.

Now Bardi sends men into the country-side. He and his had got rid of their land and stock in case this should be the end of the matter; the which they could not surely tell beforehand. The messenger was hight Thorod, and was by-named Kegward, not beloved of folk; he was to have

three winters; he was akin to the sons of Gudmund, wealthy in chattels withal. And now the purchase of their lands as aforesaid was all but settled.

Now there cometh withal a ship from the high seas into the mouth of Blanda, which was the keel of Haldor, Bardi's foster-brother.

Therewithal folk came back from the Thing, and when Haldor hears that Bardi must needs go abroad, he has the freight of the craft unshipped, and brings himself, ship and all, up into the Hope over against Bardi's house, and a joyful meeting was theirs.

"Kinsman," says Haldor, "ever hast thou handled matters well as concerning me; thou hast often been bounteous to me, nor didst thou wax wrath on me when I did not go with thee on that journey of thine, so therefore I will now promise thee some avail in return, as now thou shalt hear: this ship will I give thee with yard and gear."

Bardi thanked him, saying he deemed he had done the deed of a great man. So now he dights this craft, and has with him five-and-twenty men. Somewhat late they were bound for sea; then put off to the main, and are eleven days out at sea; but in such wise their faring befell that they wreck their ship against Sigluness in the north, and goods were lost, but the men saved.

Gudmund the Elder had ridden out to Galmastrand, and heareth the tidings and hasteneth homeward. And in the evening spake Eyolf, his son: "Maybe it is Bardi yonder on the other side,

that we see from here." Many said it was not unlike.

"Now how wouldst thou go about it?" says Eyolf, even he, "if it should hap that he had been driven back here?"

He answers: "What seemeth good to thee?"

He answers: "To bid them all home here to guesting. Meet were that."

Gudmund answers: "Large of mind thou, nor wot I if that be altogether so ill counselled."

Answers Eyolf, even he: "Speak thou, hailest of men! Now I can tell thee that Bardi, he and his, have been driven back, and broken to splinters against Sigluness, and have lost the best part of their goods. From this thou wilt have honour."

So he closed his mouth; but Gudmund thought he liked the matter none the better for that, yet lets him have his will.

## CHAPTER XXXVII. BARDI'S ABIDING WITH GUDMUND.

So Eyolf dights him for the journey, and goes with five-and-twenty horses to meet them, and happens on them on Galmastrand. He greets them well, and bids them go home with him, by the will of his father.

They did so, and there they had to themselves the second bench throughout the winter; and Gudmund was cheery to them, and did to them after the fashion of a great man and well. And that was widely rumoured.

Einar, the son of Jarnskeggi, often bids them go

to his house and stay with him. And thus now they are right happy.

Now we have to bring to mind, that it was Thorarin's rede that with Bardi there were men who were of great worth and had much to fall back upon. And they now sent to the west for their moneys, being still bent on faring abroad in the summer.

## CHAPTER XXXVIII. ERIC'S SONG ON THE HEATH-SLAYINGS.

Some time that winter it befell that there was one who asked Eric the Skald as to what had befallen, and how many lives had been lost. He sang:

Famed groves of the race-course whereon the sword runneth,
All up on the Heath 'twas eleven lay dead
In the place where the lime-board, the red board of battle,
Went shivering to pieces midst din of the shields.
And thereof was the cause of the battle, that erewhile
It was Gisli fell in with his fate and his ending
In the midst of the fray of the fire of the fight:
'Gainst the wielder of wound-shaft we thrust forth the onslaught.

And still here is a witness that at this time the asking had been put forth as to how many had fallen of each:

Three stems of the stall whereon lieth the serpent,
It was even so many that fell of our men,
And the full tale of them that came out of the Northland;
The fish of the fight-board in wounds have we reddened.
But nine is the number of those that have fallen
Of the tholes of the fire of the witch-song of Fiolnir,
From out of the Southland, that fell on the Heath,
Befell to the men there grim gale of the battle.

Then people fell a-talking, saying that greatly had the weight of the slaughter fallen into the band of the Southmen. Then sang he a song:

It was Stir the swift-speeding, and Snorri moreover,
Who summoned the sword-mote, and let it be holden,
Whereas they, the Gods of the spear of the battle,
Made a fate over-heavy for the kindred of Gisli.
But yet little less was the shard of the kindred
That afterwards Bardi carved out with his weapon
From the men of the Southland, the feeders of fight;
For the fight-folk of Gisli there fell beyond measure.

## CHAPTER XXXIX. BARDI GOETH TO NORWAY AND AFTERWARDS TO ICELAND AGAIN.

Now Bardi's fellows took their money and made them ready for faring abroad with a goodly deal of wealth.

Bardi and his brethren sent a word to say that they will have their lands to sell them, for they deem that they are in need of chattels. But he (Thorolf Kegward) would not give up the land, and claims that the bargain should stand even as it was erst purposed. So that now they must either forego their money or slay him.

Now Eyolf (Gudmundson) says he will hand over to them as much money as the land is worth, and that he will himself see to further dealings with Eyolf of Burg, and declareth that that summer he shall have him either killed or driven out of the lands, and made himself the owner thereof.

Now Bardi buys a ship which stood up in Housewick; and then he went abroad, and Eyolf

saw them off with all honour, and now, this time, they fared well, and Bardi cometh up from the main north in Thrandheim-bay into the Cheaping, and has his ship drawn up and well done to withal.

At that time King Olaf the Holy ruled over Norway, and was now at the cheaping-stead. Bardi and his fellows went before the king, and they greeted the king well, even as beseemed, "and this is the way with us, lord," says Bardi, "that we would fain be of thy winter-guests."

The king answers in this way: "We have had news of thee, Bardi," says he, "that thou art a man of great kin, a mighty man of thine hands; moreover, that ye are doughty men, that ye have fallen in with certain great deeds, and have wreaked your wrongs, yet waited long before so doing. Howbeit ye have still some ancient ways about you, and such manner of faith as goeth utterly against my mind. Now for the reason that I have clean parted from such things, our will is not to take you in; yet shall I be thy friend, Bardi," says he, "for methinks that some great things may be in store for thee. But it may often befall to those who fall in with suchlike matters, should they grow to be over-weighty to deal with, then if there be certain ancient lore blended therewith, therein are men given to trow overmuch."

Then spake Bardi: "No man there is," says he, "whom I would rather have for a friend than thee, and thanks we owe thee for thy words."

Now that winter long Bardi had his abode in the town, and all men held him of good account. But the next spring he dights his ship for Den-

mark, and there he was for another winter, and was well beholden withal, though tidings be not told thereof.

Thereafter he dights his ship for Iceland, and they came out upon the north of the land, and were in great straits for money.

By this time Gudmund was dead, and Eyolf came to see them and bid them come to his house, and anon each went to his own, all being now guiltless.

Eyolf gave up to Bardi and his brethren their lands inherited from their father, showing forth again his large-heartedness as before, nor was any other man such avail to them as he was.

Now Bardi betook himself to Gudbrand his brother-in-law, a wealthy man and of high kin withal, but said to be somewhat close-fisted.

But the brethren of Bardi went to Burg, the southernmost, to Eyolf their brother-in-law, and by that time their foster-mother was dead.

Now Eyolf redeemed all the land for the hand of those brothers, and buys Bardi out of his share, with chattels. And so the brothers now set up house on their father's lands, and they died there in old age—men of avail, though not abreast with the greatness of their family; they were married both, and men are come from them.

## CHAPTER XL. THE SECOND WEDDING OF BARDI.

Bardi rideth to the Thing after he had been one winter here in the land. Then he wooed for himself a wife, hight Aud, daughter of Snorri the

Priest, and betrothed to him she was, and the bridals were settled to be at Sælings-dale in the harvest tide, at the home of Snorri her father. It is not set forth what jointure there should go with her from home, though like enough it be that it would be a seemly portion. She was a right stirring woman and much beloved by Snorri. Her mother was Thurid, the daughter of Illugi the Red.

Bardi rides after the Thing to Waterdale to his alliances, being now well content with his journey and having good honour of men. And things turned out even as wise men had foreseen, that the peace amongst men was well holden, even as it had been framed erst, nor telleth the tale that aught of dealings they had further together.

Now Snorri dights the bridals in the harvest tide as had been settled, and a great multitude of folk gathered there; bravely the banquet turned out as might be looked for, and there Bardi and his wife tarry the winter long. But in the spring they get them away with all their belongings, and as good friends they parted, Snorri and Bardi.

Now Bardi goeth north to Waterdale, where he tarrieth with Gudbrand his brother-in-law. And in the following spring he dighteth a journey of his, and buyeth a ship and goeth abroad, and his wife with him. The tale telleth that the journey sped well with him, and he hove in from the main up against Halogaland, where the next winter long he dwelt in Thiotta with Svein, son of Harek, being well accounted of, for men deemed they saw in him the tokens of a great man; so Svein held him dear, both him and his wife withal.

CHAPTER XLI. THE END OF BARDI.

So it befell one morning, as they were both together in their sleeping loft, away from other folk, that Bardi would sleep on, but she would be rousing him, and so she took a small pillow and cast it into his face as if for sport. He threw it back again from him; and so this went on sundry times. And at last he cast it at her and let his hand go with it. She was wroth thereat, and having gotten a stone she throweth it at him in turn.

So that day, when drinking was at an end, Bardi riseth to his feet, and nameth witnesses for himself, and declareth that he is parted from Aud, saying that he will take masterful ways no more from her than from anyone else. And so fast was he set in this mind herein, that to bring words to bear was of no avail.

So their goods were divided between them, and Bardi went his ways next spring, and made no stay in his journey till he cometh into Garthrealm, where he taketh warrior's wages, and becometh one of the Værings, and all the Northmen held him of great account, and had him for a bosom-friend amongst themselves.

Always, when that king's realm was to be warded, he is on the ways of war, gaining good renown from his valiance, so that he has about him always a great company of men. There Bardi spent three winters, being much honoured by the king and all the Værings.

But once it befell, as they were out on their war-

galleys with an host and warded the king's realm, that there fell an host upon them; there make they a great battle, and many of the king's men fell, as they had to struggle against an overwhelming force, though ere they fell they wrought many a big deed; and therewithal fell Bardi amidst good renown, having used his weapons after the fashion of a valiant man unto death.

Aud was married again to a mighty man, the son of Thorir Hound, who was hight Sigurd. And thence are sprung the men of Birchisle, the most renowned among men.

And there endeth this story.

# NOTES.

NOTES.

# NOTES.

Page 3, l. 8.

"HERSIR" we have left untranslated because we know no English term whereby to render it properly. That it is derived from herr, a collective noun meaning multitude of people, cannot be doubted. The termination -sir is indicative of the agent, and here would originally point to the agent as ruler, commander, gatherer together. In support of this is the word "hersing," a collected multitude, crowd. In time the hersir became not only ruler of men, but a lord of the territory within which his herr had its habitation, which territory was called heraŏ, later héraŏ, and only in the capacity of such a territorial lord the historical hersir is known. Before the days of Harold Hairfair he appears to have been an independent kinglet or tribal chief, who in his person with the secular sway over his people combined the sacerdotal office of pontifex maximus. After Hairfair's day the hersir was reduced to a royal liegeman, and between him and the king there was set up a new dignity, that of the earl, to whom jurisdiction over so and so many hersar was assigned. The Icelandic Goŏi was another form of the hersir of Norway, but the title hersir could not be used, because in Iceland héraŏ as a lordship with definite boundaries never existed; there it merely signified country-side, district. Thus, while in Norway the title of hersir pointed especially to the secular character of the ruler of men in a defined héraŏ, in Iceland the title of Goŏi indicated in particular such a person's sacerdotal quality.

Page 4, ll. 25-30. "Ketil Flatneb gave his daughter Aud to Olaf the White, who at that time was the greatest war-king west-over-the-sea; he was the son of Ingiald the son of Helgi, but the mother of Ingiald was Thora, the daughter of Sigurd Worm-in-eye, the son of Ragnar Hairy-breeks." We have here an instance of the manner in which Icelandic aristocrats would connect their ancestors, of the period prior to the settlement, with famous legendary royal races, such as the Ynglings of Sweden and Norway, or heroes such as Ragnar Hairy-breeks, or Sigurd the Volsung. The descent of Olaf the White, as our story has it, is evidently due to Ari the Learned, because, so far as it goes, it agrees both with his Islendingabók, ch. 12, and with Landnáma, ii., ch. 15, and, most probably, the notice about the mother's kindred of Ingiald is due to the same source, namely, the lost greater Islendingabók of Ari, of which the one now existing is confessedly an abridgment. In a contemporary Irish record, "Three Fragments" ed. by O'Donovan, 1860, pp. 127, 195, which scholars agree in regarding as generally a trustworthy source for Irish history, the descent of Olaf is also given, and, as the following table shows, there is an irreconcilable discrepancy between the two sources :—

| Irish record. | Icelandic records. | |
|---|---|---|
| | Halfdan Whiteleg, King of Upland | Sigurd Ring, a king of the Wick in Norway. |
| Godfred | Gudrod | Ragnar Hairy-breeks |
| Godfred | Olaf | Sigurd Worm-in-eye |
| Ragnall | Helgi married Thora | |
| Godfred | Ingiald | |
| Olaf (no surname). | Olaf the White m. Aud. | |

By the Icelandic family-tree Aud and her numerous

kindred in Broadfirth united in their veins all the blue blood of antiquity. But in that respect it is an awkward circumstance, that the Irish record does not know Aud as a wife of Olaf at all, but says that he was married to the daughter of King Aedh of Ireland, the successor of Maelsechlainn, which lady's name, however, it does not give. Both the great historical critics, Johannes Steenstrup (Normannerne, ii., 120-121, 374-375), and Gustav Storm (Kritiske Bidrag til Vikingetidens Historie, 119), agree in rejecting the Icelandic genealogy of Olaf the Dublin king, and accepting the Irish.

Page 5, ll. 11-14. "He fared by the inland road north to Thrandheim, and when he came there, he summoned an eight folks' mote." This assembly consequently consisted of spokesmen from the eight folks (fylki), which formed the political as well as the geographical extent of what, for want of a better name, we might perhaps term the province of Thrandheim. These eight folks were, taken in order of their geographical position, from south to north: the folk of Orkdale (Orkdæla-fylki); of Gauldale (Gauldæla-f.); of Strind (Strinda-f.); of Stiordale (Stjórdæla-f.); of Skaun (Skeyna-f.); of Verdale (Verdæla-f.); of Spar-biders (Sparbyggja-f.); of Aun (Eyna-f.). All these folks had their common folk-mote at the Thing of Eres (Eyraþing) within the site of the present city of Drontheim.

Page 6, ll. 4-6. "He had the ward of Thor's temple there in the island, and was a great friend of Thor. And therefore was he called Thorolf." In all probability the case with Rolf had been the same as with his kinsmen, that, when he was dedicated to his tutelary god, his name was lengthened by adding Thor's name to it. His own son, who first was called Stein, he dedicates to Thor under the name of Thorstein (p. 12). Thorstein again had a son, called Grim, who on being given by the father to Thor, was named Thorgrim. That it was a common custom to give to children the name of a god, is attested to by Snorri in Ynglinga Saga, ch. 7: "From

Odin's name was derived the name of Audunn, and in that manner men gave names to their sons. But by Thor's name is called he who hights Thorir or Thorarin, or other names may be added thereto, as Stein-Thor or Haf-Thor with alterations in sundry other ways." Another record, Hauksbók, says: "Men of lore say, that it was the custom of ancient folk to derive the names of their sons or daughters from names of the gods, as Thorolf or Thorstein or Thorgrim from the name of Thor; so he who first hight Odd was from Thor named Thorod, even as Thormod sang of Snorri the Priest and his son Odd, whom he (Snorri) called Thorod; such, too, is the case with Thorberg, Thoralf, Thorleif, Thorgeir; and yet more names are derived from the names of the gods, though most be so from that of Thor. In those days men were much in the wont of having two names, for that was thought most likely to lengthen life and give good luck; even should some folk curse them by the name of the gods, this was held to be of no scathe since they had another name (to trust in)," from Biorn of Skardsa's Análl eptir Hauksbók, AM. 115, 8vo., printed as "2. Anhang" to Eyrbyggja Saga, ed. Vigfússon, 1864). If proof were wanted to show how, beyond all comparison, Thor was the most popular deity with the heathen Icelander, a reference to the index of personal names in our saga, and, for that matter, in all Icelandic sagas, will suffice. Even in the present day Thor is, in this respect, beaten in the record by only one saint—St. John.

Page 6, l. 22. Read Ingolf Ernson.

Page 7, ll. 19-20. "They saw that two big bights cut into the land." We have added the word "two," which is required both by situation and context. The edition reads: "sá þeir at skárust í landit inn firðir stórir." The older reading, we take it, was: "sá þeir at skárust í landit īnij firðir stórir," and that an inadvertent scribe made of īnij = inn ii, *i.e.*, inn tveir (two), simply inn. Our conjecture is borne out by the text itself, which in line 28 says: "they" (the pillars) "were borne towards the westernmost firth,"

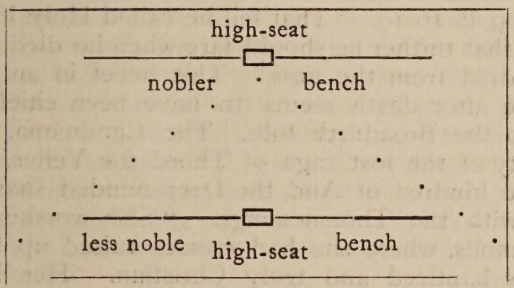
"sveif þeim til ens vestra fjarðarins," where the comparative, in connection with the definite article, makes it quite clear, that the westernmost firth was one of two firths already mentioned in the text. This is also proved by the position of the ship. It must have been on the latitude of Snowfellness; it had passed Reekness, the southern boundary of Faxebay, and now had in view the mountain ranges which formed the southern and northern littoral of Broadfirth. These two are the only big bights that cut into western Iceland, and no other bight or bay could be seen from on board Thorolf's ship.

Page 7, ll. 21-23. "Thorolf cast overboard the pillars of his high-seat . . . and on one of them was Thor carven." This is a general custom with the oldest settlers of Iceland while the island was still altogether, or to a great extent, a no man's land; but among the later settlers it gave way to other methods of land-take, when land was obtained under one form or another of contract. Ingolf Ernson, the first settler, set the example, and so strong was his faith in the fortune that would be in store for his kindred if he settled where his high-seat pillars should come aland, that for three years he searched for them, and having passed through the best parts of the southern country, did not hesitate to plant his abode on the barren ness where, at last, the pillars were found (Landnáma, i. 7-8). It is even related that a settler hearing, after ten or fifteen years, of the discovery of his high-seat pillars at the opposite end of the land, sold his estates, and took up his abode where they were found, though that was within the land-take of another settler (Landnáma, ib.). Hallstein, son of Thorolf Mostbeard, who came to Iceland before he had become a householder (ch. vi.), and therefore had no high-seat pillars to plant in a new house of his own, made a vow to Thor, the family god, that he would deign to send him "high-seat pillars," whereupon a tree drifted upon his land which was "sixty-three ells long and two fathoms round," and out of that he made high-seat pillars for himself, and supplied material for

the same to "almost every house throughout the by-firths," the firths that cut into the northern littoral of Broadfirth (Landnáma, ii. 23). There is a large number of instances relating to the high-seat pillars in connection with land-take in Iceland which we cannot enumerate here. Let it suffice to refer the reader especially to the Landnámabók (Ingimund the Old, iii. 2; Crow-(Kráku-)Hreidar, iii. 7; Lodmund the Old, iv. 5; Thorhad the Old, iv. 6; Hrollaug Rognwaldson, iv. 9, etc.), and for the solitary instance of a chief buried at sea on the voyage to Iceland, performing the function of Thor's pillars, to Egilsaga, ch. xxvii.

The high-seat itself (öndvegi) was at this time arrayed in the middle of one of the side-benches of the hall; there was the chieftain's seat proper, on the nobler bench (öndvegi á æðra bekk), and the high-seat on the less noble bench (öndvegi á úæðra bekk), each facing the other. Of the term "öndvegi" no satisfactory etymology has yet been found, nor is likely to be, until a misconception of long standing concerning the position of the wall against which it had its place is removed. In the story of Olaf the Quiet, King of Norway, 1066-93, it is stated, that in his day the high-seat in Norwegian halls was removed from the side wall to the daïs at the inner gable end. The sagaman adds, that heretofore the high-seat proper, or the king's seat, always must "face the sun" (Fornmannasögur, vi. 439-40). From this it has been inferred that the high-seat always was on the northern side-bench of a hall, and that inference proceeds from the idea that the hall always turned east and west, which is obviously out of question. The front of a hall was always that one of its side-walls on which were the two doors with which halls with the high-seats on the side-benches were furnished. Built on the sea or lake shore, on the bank of a river, or on the underland of valleys, the front of the hall ran parallel with the line of the shore, and the course of the running water, and, where these determinating causes were not present, with

the line of the highway. Consequently, its front could face at a right angle any point of the compass, whereby then it is given that with the high-seat bench the case was the same. In a sword-age, when halls were built just as much for defensive purposes as for the comfort of the inmates, it stands obviously to reason, that the chief's seat should be planted where he could most easily command the view of the two weakest points of his stronghold, the two doors. That point was the middle seat on the bench which ran along the wall that was opposite to that through which the doors led into the hall. On that bench, therefore, we take it, the high-seat was always found. This diagram shows the position of the high-seat, and its bearing towards the doors.




With regard to the derivation of "öndvegi" we can offer but a slight hint: "önd" may be the term "önd"=porch, entrance hall, or the mutated adv. "and-"=against, opposite (so the Oxford Dictionary), as in "önd-verðr," onward; "vegi," which sometimes goes into "ugi," as "verðr" into "urðr," seems to be a collective neuter, formed from "vegr," way (cf. -menni from mann-, -þýði from þjóð, birki, björk, etc., etc.), and should thus mean "ways." If we suppose that here, as in innumerable other instances in Icelandic, the noun which everyone had always in mind in speaking, was left out, namely, "sæti," seat, so that "öndvegi" stood instead of "öndvegis sæti," then we

should have a perfectly intelligible expression for *the* seat, κατ' ἐξοχήν, where the two ways met that lead up to the chief from either "önd" or door.

Page 8, l. 11. "Thorolf fared with fire through his land." See vol. i., xliv-xlvi.

Page 8, l. 13. "Which is now called Thorsriver;" so the old edition. We now prefer the reading of the last edition: "Which he called."

Page 8, l. 14. "Settled his shipmates there." The original expression, "byg∂i þar skipverjum sínum," is more technical: he gave lands to his crew, whom he made his tenants. For an exhaustive account of the various relations between various kinds of tenants and their land-settling landlords, see K. Maurer, Entstehung des isländischen Staats.

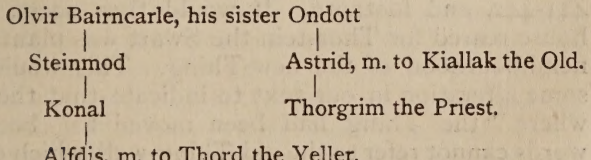
Page 9, ll. 16-19. "That fell he called Holy Fell, and trowed that thither he should fare when he died and all his kindred from the ness." This belief in an earthly paradise after death seems to have been chiefly confined to the Broadfirth folk. The Landnáma, on the authority of the lost saga of Thord the Yeller, records that the kindred of Aud the Deep-minded shared this belief with the Thorsnessings. "She worshipped at Cross-knolls, where she had crosses raised up because she was baptized and truly Christian. Her kindred afterwards had great worship for those knolls, and a temple was reared there when the service of sacrifice began to be done, and they trowed that they would die into the knolls, and therein was Thord the Yeller laid (buried) before he[1] took up his chiefship as is told in his story."—Landn. ii. 16, p. 111. Of Sel-Thorir, too, who,

[1] This "he" must refer to Thord the Yeller's son, Eyolf the Gray, and the Landnáma passage must owe its senseless statement to the fact that the scribe did not know the sense of leiða = to bury, which, however, is a well-established one, *e.g.*, Steinar's burying of his slave, Grani: "Steinar leiddi hann þar upp í holtunum" = Steinar buried him there up in = among the hillocks.—Egilsaga, ch. 84. His story, of course, means Thord the Yeller's saga.

on his journey for the family abode which a mermaid had ordered to be planted where Thorir's mare, Skalm, should lie down under her loads, had lived for a year among the Broadfirth settlers, the Landn. (ii. 5) says, that he and his heathen kindred died into the Rocks of Thor (Þórsbjörg). See note to p. 67, l. 24.

Page 10, ll. 19-20. "They called him Biorn the Easterner." We have rendered "hinn austræni" by "easterner" as the nearest term we could think of. But it does not express the full sense of "austrænn" here. Biorn found fault with his kinsmen for having changed their old faith for Christianity, and was so disgusted therewith that he had no heart to abide among them. This was the cause of their conferring on him the nickname, as the saga expressly states. Vigfússon, in Tímatal, 224, supposes the reason of the giving of the surname to have been, that he alone of his kindred was left for some time behind in Norway; but there is no need of that explanation in face of the clear record of the story. The sense of "austrænn," therefore, is Easterner, in the sense of Eastern-minded, wilfully clinging to Eastern follies (of Paganism); -rænn, therefore, conveys in this name the same sense as -rænn in einrænn, self-willed, whimsical, in both ancient and modern use of the word.

Page 16, ll. 21-22. "Thord the Yeller . . . he was akin to the Kiallekings, but closely allied to Thorstein (Codbiter)." How he was otherwise related to the Kiallekings than by affinity we do not see. His wife, Alfdis of Barra, was the daughter of Konal, who was second cousin to Thorgrim the Priest, son of Kiallak the Old (as we learn from Landn. ii. 11, 19, cf. Gretti's Saga, ch. 3):



But Thord the Yeller was Thorstein Codbiter's brother-in-law. See the genealogy of the Thorsnessings.

Page 17, ll. 24-27. "Thorgrim Kiallakson should uphold the temple half at his own costs, and answer for half the temple toll, and the Thingmen the other half." The original reads: "Þorgrímr Kjallaksson skyldi halda upp hofinu at helmingi ok hafa hálfan hoftoll, ok svá þingmenn at helmingi." The passage is somewhat obscure and the translation scarcely quite to the point, the words "answer for" being better altered to "have" simply. The temple was, of course, that Thor's temple of which Thorstein Codbiter was the hereditary "goði," priest. But now Thorgrim Kiallakson is evidently made a joint "goði" or temple priest of it with Thorstein. This cannot mean anything but that, in order to appease his rivalry with Thorstein, Thord the Yeller raised him to the dignity of a chief with half a share in the sacerdotal duties and privileges at Thorsness. For this purpose he was to "have" half the temple toll, cf. p. 94: "To that temple must all men pay toll," etc. This only seems to mean, that one half of the temple toll which formerly had been paid to Thorstein by his Thingmen, should henceforth be paid to Thorgrim by the men of the goðorð or chiefship, which Thord the Yeller now created in his favour.

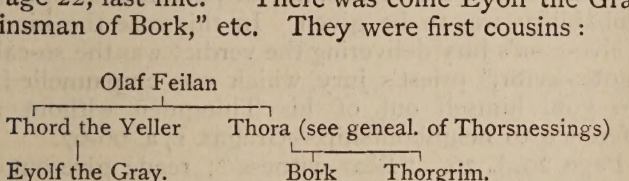
Page 18, ll. 24-27. "Withal he let make a homestead on the ness near to where had been the Thing. That homestead . . . he gave afterwards to Thorstein the Swart." This house has been, no doubt justly, identified by Vigfússon and Kålund as that which now stands on the north-eastern side of Thorsness and bears the name of Thingvales (þingvellir, Thingwall).—Kålund, Beskr. i. 441-442, and footnote. It would then seem, that the house reared for Thorstein the Swart was planted in the neighbourhood of the new Thing. This would require some alteration in our text to indicate that the site was where "the Thing had been moved to," because the words cannot refer to the old Thing-wall, which doubtless

must have been on the western side of the ness, on or near the shore of Temple-creek. The immediate surroundings of the present house of Thingvellir are still thickly studded with ruins of old booths from the second Thorsness Thing.—Kålund, *l.c.*

Page 20, l. 5. "Now Thorgrim slew Vestein Vesteinson," etc. Thorgrim was married to Thordis, the sister of Gisli Surson, who himself was married to Aud, the sister of Vestein, whose foster-brother, moreover, Gisli was, and therefore in honour bound to avenge him, no matter at what cost.

Page 21, l. 2. "Sealriver head" (Brimlár höfði); ours is, no doubt, not a good rendering of the Icelandic original. Of course Brimlár can, as far as the form goes, be a syncopated genitive sing. of "brimla-á" = seals' river, "brimill" = seal. But apparently there is no river on the spot to warrant the rendering. It is very likely that Dr. Kålund is right in deriving the name from "brim" = surf, and "lá," a wave, according to which it might be rendered Surfhead.

Page 22, last line. "There was come Eyolf the Gray, a kinsman of Bork," etc. They were first cousins:




Eyolf had avenged on Gisli the slaughter of a man who was his own first cousin, Bork's brother, and the first husband of Bork's wife, who herself was Gisli's sister. But Gisli had performed a duty of honour under a holy vow in slaying the slayer of his foster-brother, while Eyolf had done what by law it was Bork's duty to do, and wherein Eyolf was not strictly concerned, as long as the next of kin was living. One can hardly help interpreting the whole affair in this way, that Thordis, in order to try to avert revenge from a beloved brother, married the

cowardly Bork, on whom, as first of kin, the high duty of revenge devolved, hoping thus to effect her purpose the more surely. It was after marrying Thordis that Bork bought his braver cousin to do the business for him.

Page 22, l. 3. "Snorri abode with Erling Skialgson," etc. Erling and Snorri were respectively great-grandsons of Horda-Kari and Thorolf Mostbeard.

Page 24, l. 22. "And nought of the money should be borrowed from other folk." This irrational and unmeaning condition we take to be a later interpolation.

Page 29, l. 19. "Ride-by-night" (kveld-riða), a possessed female wight, who after the fashion of troll-women riding wolves with snakes for reins in the dusk and dark of night, boding evil (cf. Lay of Helgi Hiorvardson, 35, and the prose piece after v. 30), were supposed to flit about at night in order to inflict grievous bodily harm on man and beast.

Page 29, l. 24. "A jury of twelve should give the verdict thereon." The jury (kviðr), in this case, was the so-called "tylftar-" or "tólftar-kviðr," which was called in in cases where evidence, not of palpable facts, but of probability, was to be given. In this case the kind of twelve-men's jury delivering the verdict was the so-called "goða-kviðr," priest's jury, which was empannelled by the goði himself out of his Thingmen without any reference to neighbourship.—Grágás, i., a, 66-67.

Page 29, l. 26. "Bear witness"; read: give out the verdict; cf. l. 30, "give out the twelve men's finding," which is the same function that kinship was considered to prevent Snorri and Arnkel from undertaking.

Page 34, l. 3. "Law-seers" (lögsjáendr) seem here to be in a case in which they are not met with in Grágás, according to which they were called in either to decide whether a proffered medium of payment was good in law, or as eye-witnesses of a committed manslaughter. But here their business was expected to be, to decide whether Thorbiorn the Thick had a case that justified him in law to proceed to such a serious infringement of a free house-

holder's right, as a domiciliary search for stolen goods involved. In fact, they are here looked upon as legal advisers, or counsel on behalf of the plaintiff.

Page 34, l. 17. "Door-doom" (dura-dómr) was a special institution of Norwegian law; it is not mentioned in the Grágás, nor in the sagas of Iceland proper, except here and in Landn. ii. 9, where this very case is referred to. In the Older Gulathing's-law (Norges gamle Love, i., sect. 37), the occasion of this kind of court is stated, and its procedure minutely detailed at great length. It was called into operation for the recovery of disputed debts, to the contraction of which there had been no witnesses. It must be holden in front of the debtor's doors, "not at the back of his house," *i.e.* not at the "back-door," so far away from it, that the debtor should have space enough for the holding of a counter-court of his own, with room enough left between this court and the door for a waggon loaded with wood to pass easily. How a court of this description could be extended to the case here in question we are not informed. Perhaps the explanation is to be found in the statement (p. 27), that "Thorbiorn was over-bearing and reckless with men lesser than he."

Page 36, ll. 8, 9. "And there became one witless with fear"—varð þar at gjalti. The description of the blind fear of the thralls here, as well as that in the case of Ufeig, Arnkel's slave (pp. 98-99), have for their basis the old popular tales which centred round the phrase, "at verða at gjalti," to become utterly mad with sudden fright. The word "gjalti" itself, which only occurs in this phrase, and consequently is only known in the dative governed by the prep. "at," the "i" being the dat. termination, is an Irish loan-word, meaning "mad, wild." That the old Scandinavians looked both upon the word and what it betokened as distinctly Irish is made clear by the Speculum Regale (Konungs skuggsjá). In that work chapters x. and xi. are devoted to the description of Ireland. As one of the marvels of that country the

author brings in the kind of men there who are called "gelt," and immediately turns off to explain what is meant by the phrase, "at verða at gelti (var. gialti)." Thereof, he says, "this is the cause, *that where two armies meet, and the two ranks on either side raise an exceeding wild war-whoop*, it may often happen to soft youths, who have not served in an army before, that they lose their wits from that awe and terror which then seizes them, so that they run away into woods from other folk, where they feed like beasts, and shun the meeting with man even as wild things do," etc.—Konungs skuggsjá (p. 27). Comparing this statement with the description of the terror that seized the young prince, Suibhne, the son of Colman Cuar, at the battle of Magh Rath, we are left no longer in doubt as to whence the tradition about those who "verða at gjalti" originally came. "Fits of giddiness," says the Irish record, "came over him at the sight of the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; *at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another.*" The relation between the two statements amounts almost to a literal translation on the part of the Norwegian author, as the italicized passages in both statements show. Both the Norwegian record, and particularly that of Suibhne, are too long, highly interesting though they are, to be inserted here. It is enough to state that Suibhne acquired the historical sobriquet of "Geilt," = maniac, in the songs of his own country, a fragment of one of which is preserved in a MS. of St. Paul's monastery, near Unterdrauberg, in Carinthia, sign. sec. xxv. d., fol. $8^2$; see Windisch, Altirische texte, p. 318. An Irish romance detailing the Buile Suibhne, madness of Suibhne, is still in existence; see O'Donovan's edition of The Battle of Magh Rath, p. 236, footnote 9. For the whole description of Suibhne's madness, which, though overlaid with adjectives *ad nauseam*, is perhaps the most acutely conceived analysis of physical terror

that exists in any language, we must refer the reader to O'Donovan's above-quoted edition of The Battle of Magh Rath, pp. 231-37.

Page 67, l. 24. "Then we will go up unto the Holy Fell," etc. It is hardly a mere accident that, as Snorri here proposes to Stir to discuss a weighty matter on the top of Holy-Fell, so Thorstein Egilson proposes to Illugi the Black to go to the top of the "borg," volcanic cone, above his homestead of Burg, to talk over the betrothal of Gunnlaug Wormtongue to his daughter, which was very much against his mind (Story of Gunnlaug the Wormtongue, ch. v., in Three Northern Love-stories). Both incidents stand clearly in connection with ancestral worship, which, of course, is quite evident in the case of Holy-Fell, into which the Thorsnessings believed they died (ch. iv.). Ancestral mounds were from ancient times raised in the neighbourhood of the ancestral abode, whence the statement, "at sitja á haugi," to be sitting on the how of the forefathers. Thus we read of King Rerir (Völsungasaga, ch. ii.) that, being troubled in mind for having no heir born unto himself, he sat one day on the ancestral mound praying Odin to allay his trouble—for that must be the drift of the passage,—and the god heard his prayer, and sent him a valkyrja in the shape of a crow, with the remedy required. Again, King Olaf Tryggvason sends Hallfred Troubleskald to Thorleif the Sage, an inconvertible heathen, to slay him or blind him. "Thorleif," says the saga, "was wont, *even as was greatly the custom among ancient folk*, to sit at long times together out on a certain mound, not far away from the homestead, and so it happened even now, when Hallfred came" (Olaf Tryggvas. Saga, in Fornmannasögur, ii. 59). To this same group of ideas must be referred the desire of certain settlers to be buried at a high place where they could overlook their own settlement, and thereto again links itself the belief in mountain powers, such as Bard Snæfellsás and others.

Page 68, l. 15. "Burg"; read sheep-fold.

Page 68, l. 22. "Thereafter they began to make the road, and the greatest of man's work it is." This same road is still in preservation, and is thus described by Dr. Kålund: "It is the highway, even to this day, which travellers pass going from Bearhaven eastward into the Holy-Fell parish, and passes through the northern spur of the lava which from the Bareserks is still called the Bareserks'-lava. Here the lava is less rough than further to the south, and the road is partly built across the shore inclines of it. Here and there, where the incline is too steep, the gorges are filled with piled-up blocks, while in other places holes over which the road had to go have been filled up, and along the road there are lying in many places heaps of rejected stones covered over with moss. In this way a road has been built not so very different from other lava paths, only more even and perhaps broader than usually. In the middle of the lava one comes upon a fence made of single stones piled on the top of each other, which forms the boundary wall between the lands of Bearhaven and Bareserks'-lava (Lava, Stir's house), and seems never to have served any other purpose. A little further to the east the cairn of the Bareserks is still shown. Here the road goes across a scoop which it has been necessary to fill up to some extent, the filling-up matter leaning against natural blocks of lava. On either side here are to be seen one of those cauldron-formed dips which are characteristic of the lava. The cauldron on the right (south side), which lies at a little distance from the road, is the largest and deepest, and answers so completely to the description of the saga of the place where the Bareserks were encairned, that one would at once conclude that this must have been their burial-place. However, the cairn is shown on the left-hand (northern) side of the road, where an oblong heap of stones stretches down the incline of this lesser cauldron to which the words of the saga do not apply quite so well. It is asserted that in the beginning of this century the cairn was broken up, and that in it were

found the bones of two men, not particularly large, but stout and heavy.[1] Some distance further to the east, in the skirt of the lava on the right-hand side of the road, there is still to be seen the fold erected by the Bareserks, now called Crossfold. It is a common fold, the walls being built up of stone, one lava-block on the top of the other forming the thickness of the wall. Its irregular form, arising from natural lava-formations being utilized for walls, has given the name to it. It is used by the occupier of the land in spring and autumn, and produces yearly a crop of hay."—Beskr. af Island, i. 433-34, cf. Henderson's Iceland, ii. 62.

Page 75, l. 16. "He was in Jomsburg when Styrbiorn the Strong won it." This passage, together with its context, must refer to a lost saga of Biorn the Broadwickers' champion. The capture of Jomsburg by the Swedish prince Biorn, generally known as Styrbiorn, with the surnames of "Svía kappi" (Swedes' champion), or "Sterki" (the Strong), is set forth in the fragmentary record known as "þáttr Styrbjarnar Svía kappa" (Fornmannasögur, v. 245-51). As to the chronology relative to Biorn's banishment, it is difficult to make it agree quite with that of Styrbiorn's life, and his death at the battle of Fyrisfield. Kiartan of Frodis-water was born the same year that Biorn went abroad (p. 75), and in the year, when Christianity was made law of the land, he is stated to have been thirteen or fourteen winters old, and other recensions of our saga give his age as fifteen. Accordingly Biorn ought to have gone abroad A.D. 986, 987, or 988. But the very uncertainty evinced by the various recensions of the saga as to Kiartan's age

[1] But in Eggert Olafsens og Biarne Povelsens Reise igiennem Island, i. 367, it is stated that "in these times the cairn has been dug into, but no remains were found." "These times" must refer to 1754, when the first-named explorer examined the country-sides of Thorsness Thing, and wrote down the diary which formed the basis of the joint work which was published at Sorø, 1772, and is still a record of great value. Either the earlier exploration of the cairn was insufficient, or the later is mythical.

A.D. 1000, shows that that statement is not of binding importance. Now, reliable records relating to Styrbiorn and King Eric the Victorious of Sweden, state that the latter died ten years after the fall of the former; datable events prove that the year of the king's death was 995, Styrbiorn's, consequently, 985, which thus becomes the very last year that Biorn could have gone abroad to be able to join Styrbiorn at Fyrisfield. No sojourn with Palnatoki or the Jomsburg vikings of any considerable duration could have taken place, for by the utmost stretch the year of Biorn's going abroad cannot be put earlier than 984.

Page 81, ll. 22-23. "Arnkel claimed for himself a verdict of not guilty"—kvaddi Arnkell sér bjargkviðar—literally, demanded Arnkel for himself a saving verdict, which, however, is not an absolute equivalent for the original, because of kviðr having a twofold meaning; first, a sworn-in number of men, consisting, according to the nature of the case, of five, nine, or twelve neighbours; secondly, the utterance, declaration, or verdict of such a body. In its first sense, we take it, kviðr is an "ablaut" development of the root kvað, in the verb kveðja, to call upon, to call out, to levy; while in its second it is a similar development from the same root in the verb kveða (cf. Engl., quoth), to say, to utter, to state, to declare. The bjargkviðr, then, was both a sort of jury called in to give rebutting evidence in favour of the defendant, and the utterance or declaration given by this body. The bjargkviðr should consist of five persons, nearest neighbours of the defendant; he should call them out of the plaintiff's own so-called "frumkviðr," or original jury, which, if it consisted only of five neighbours, was then bodily called by the defendant; but if it consisted of nine, five out of these, all being nearer neighbours than the remaining four, should be called: ".v. bvar scolo scilia vm biarg quiðo alla heimilis bvar þess manz er sottr er nema hann se sottr við ix. bva quið þa scal hann þaðan queðia v. af þeim bvom ix. til biarg quiðar

ser þa er næstir ero vetvang þeim er fra var quatt." (Grágás, i. 69, with still more detailed rulings, p. 65). The object of the bjargkviðr was to declare that the defendant's objection or objections to the finding or findings of the kviðr of the plaintiff, frumkviðr, were, in fact, true.

Page 82, ll. 29-30. "(Arnkel and Ulfar) took to them all the goods (of Orlig) that lay together there." Orlig was the freedman of Thorbrand of Swanfirth, and so was Ulfar. The law relating to a freedman's heritage, as it is preserved in Grágás, provides: "A man shall take heritage after his freedman, and after his freedwoman, unless to them has been born a son or a daughter; if the children be legitimate, the heritage falls to the son; if there be no son, then it falls to the daughter. But should they (freedm. or freedw.) die without issue, their goods shall return back to him who gave them their freedom. Should the children of a freed person die without issue, their goods have still to revert to the giver of the freedom, as much thereof, to wit, as the freed persons owned when they died, but should their goods amount to more, then that (the excess) falls to the kinsmen of the freed persons' children," etc., i. a. 227, and elsewhere to the same effect. It is clear that a brother, being a freedman, could not in law inherit a brother who also was a freedman. Thorbrand of Swanfirth was therefore in his right, for he was still alive, in claiming the goods of Orlig, to which Ulfar had no title. Arnkel's interference here was lawless and selfish, seeing that all Ulfar's goods were handselled to him (p. 79) in a manner that, at least by Thorbrand, was not regarded as good in law (p. 85).

Page 83, l. 25. "at," read in.

Page 83, l. 32. "Under the garth"=under the wall surrounding the homefield, túngarðr.

Page 88, ll. 24-25. "Then he let break down the wall behind him and brought him out thereby." The death of Thorolf took place very much in the same way as that of Egil's father, Skallagrim, whose temper was somewhat akin to that of Thorolf, being tainted with weird lycan-

thropy, though his character was of a higher type. Skallagrim called on Egil to pay him the weregild for Thorolf his son, who, in high command in Athelstan's army, had fallen fighting in the battle of Vina, and which the king had entrusted to Egil for the father. But Egil was not quite ready to give it up,—in fact, never meant to do so. So Skallagrim, having a large hoard of money, makes up his mind to pay the son out, and by night rides to a certain bog-pit, whereinto he sinks his two chests full of money, and afterwards rides home by midnight, goes in his clothes to bed, but is found the next morning sitting in his seat in the hall, dead and stark. Egil goes round by the aisle of the hall, and seizes Skallagrim from behind, and lays him down in the seat and gives him lyke help, *i.e.*, closes his eyes and mouth. Then he bids the southern wall to be broken through, whereby they carried Skallagrim headforemost out into the open. In both these cases the proceedings are practically the same. Both these men died within the same century, Skallagrim early in it, Thorolf late. It would seem that in those times it was customary to teach him who was supposed to be likely to walk again a way to the house which did not lead to the door of it, but to the obstructing wall—a custom which seems to trace its origin to the imagination that ghosts being brainless were devoid of initiative. To this day the belief exists in Iceland that the spirit of the dead visits all localities on earth where the person has been, before it passes to its final destination. This journey is supposed to take a miraculously short time.

Page 92, l. 6. "There let Arnkel raise a wall across the headland," etc. Arni Thorlacius, in Safn, ii. 282, says traces are still to be seen of the stone wall which Arnkel caused to be thrown across the headland, which is about three "man-heights" high, precipitous rocks forming its front and flanks, so that the only access to the head is down from the slope above it. Cf. Kålund, Beskr. i. 450, and footnote.

Page 95, l. 25. "Now the talk fell on pairing men

together." This was an amusement in which the men of old were fond to indulge, highly mischievous though mostly it proved, even as here was the case. The best sport in man-pairing, "mannjafnaðr," on record, is that provoked by King Eystein of Norway, when he selected for his pair, "jafnaðarmann," his own brother, Sigurd the Jerusalem-farer.—Heimskringla, 681 (also Morkinskinna, 186-187, and Fornmannasögur, vii. 118).

Page 101, l. 28. Ward of the mess, mess-ward, "búðarvörðr." We have advisedly translated this compound thus, both here and at p. 114, in spite of the interpretation of the Dictionary, for this is obviously the meaning imparted to the term by the author of our saga: "halda búðarvörð" (Eb. 69, 13-14), "hljóta búðarvörð" (ib. 78, 10), can only mean literally to hold, to get by lot, the ward of the "búð." "Vörðr," therefore, does not mean "cibus," meat, here, but the word meaning "cibus," victual, is "búð," as in "búðar-beini" = meat-treatment, consisting of greens, which the record states in the immediately preceding line were duly "mat-búin" = prepared for meat (Heilagramannasögur, ii. 424, and note 4). "Búð" would then really seem to be = mat-búð, meat preparation, hence the prepared meat itself, mess. When "búðar-vörðr" is made to mean meat, mess, that use of the compound seems to depend on the feeling that "vörðr," ward = "verðr," meal, meat, and is but a translation of "búð" in its obsolete sense of meat, mess. "Búð," though mostly occurring as a term neutral of state, condition, has preserved its active force in "umbúð," the doing round, wrapping, bandaging.

Page 102, l. 27. "In his bag were three hundreds in wadmal," meaning wadmal, homespun, or russet of the length of 360 standard ells, consequently of the current *value* of so many ells.

Alin, öln = ell, was: (1) a standard of measure = $18\frac{3}{7}$ inches, or the length that an average human arm was supposed to measure from the elbow-joint to the tip of the longest finger; (2) a standard of value:

6 ells making 1 eyrir = ounce (8 ounces = mark).
48 „ „ 1 mörk = mark[1] (2½ marks = hundred).
120 „ „ 1 hundred.

Page 102, l. 28. For "twelve skins for sale," read twelve cloaks of marketable russet or wadmal.

Page 112, l. 14. "Now a great deerhound was with Egil," etc. The deerhound meant is a fox-hunting dog, the fox being often called "dýr," in connection with its depredations among the flocks in hard winters. The erne or eagle here was probably supposed to be the "fylgja," fetch, or genius natalis, which went with Thorolf Haltfoot through life, and had not yet quite parted from him, since still he was walking.

Page 119, l. 4. "And made fast to the door-post a purse wherein were twelve ounces of silver." For door-post a closer rendering would be "the door-groove"—hurðar-klofa—for the door must, since it was a door "á klofa," have been one that moved either up and down like a portcullis, or else one that moved sideways in its groove. Both kinds of doors were known in ancient Iceland.

Page 120, l. 20. "Steinthor cast a spear over Snorri's folk for his good luck, according to ancient custom." This, no doubt, was an ancient custom, meaning that he who threw the spear, accompanying the throw by a prayer to Odin, devoted his enemies to the god of battle. A good illustration of the custom we have in the case of King Eric the Victorious at the battle of Fyrisfield against Styrbiorn: "That same night went Eric to the temple of Odin, and gave himself to the god that he might grant him victory, and bargained for ten years' respite from death. Many a thing he had sacrificed before, for the outlook on his side was the less hopeful. Shortly afterwards he saw a great man in a slouching hat, who handed to him a reed-rod and bade

[1] Mark and ounce were also measures of weight: 8 ounces = 1 mark, 20 marks making 1 farthing, "fjórðungr," 8 farthings making 1 weight, "vætt."

him shoot it over the host of Styrbiorn, uttering this thereby: 'Odin owns you all!' And when he had shot, it seemed to the king as if a dart was aloft that flew over the host of Styrbiorn; and forthwith Styrbiorn's army was smitten by blindness, and he himself afterwards. Thereupon such portents befell as that an earth-slip broke loose from the upper part of the mountain and rushed adown upon the army of Styrbiorn, and all his folk were killed. And when King Harold (of Denmark) saw this, he together with all the Danes took to flight, and straightway gained their sight when they got beyond the range of the flight of the spear."—Fornmannasögur, v. 250, from Flatey book, ii. 72. This seems to be a later development of Odin's own act in the war between his own host, the "Æsir," and that of the hostile "Vanir," to which allusion is made in Völuspá, 24, in the words:

> Flung Odin, (*i.e.* his spear)
> into the folk he shot,

which clearly means that he consecrated his enemies to destruction by hurling his spear over and into their host. Odin's "geirr" = spear plays, in connection with the rite of consecration to death, an extensive part in the old heathen ritual. When he himself hung on the tree, the Vingameiðr (á vindga meiði), the windy, wind-swept gallows, he says of himself that he was:

> geiri undaðr
> ok gefinn Oðni,
> sjalfr sjalfom mér:
> With gar (spear) wounded
> and given to Odin,
> Self unto myself.—Hávámál, 138.

And the Ynglinga saga (ch. 10) tells us that when Odin (of history) was nigh to death, he caused himself to be "marked with a spear's point, and therewith he claimed as his own all 'weapon-dead' men." Hence it became a common death-consecration custom in mythic times to mark oneself with a spear (to Odin). Self-immola-

tion by a spear, as well as the consecration to death of enemies by a shaft thrown over them and into them, accompanied by an invocation, were thus parallel rites instituted by the god of war himself.

Page 120, l. 30. "But the fair-wrought sword bit not whenas it smote armour," etc. This is a very common experience in Scandinavian weapons, and for the first time heard of in history at the battle of Aquæ Sextiæ between Marius and the Teutons. The sagas abound in anecdotes about the exceeding desire the Northern warrior evinced, wherever he came, for a good weapon, the simple meaning of which is, that in the North weapon-smiths who understood how to forge tempered or steel laminated weapons were, if not unknown, at least very rare. Gretti's fight in the barrow of Kar for the famous sax, the very name of which designates it as a weapon of Southern make, and Gunnar's fight for his famous bill, are only illustrations of struggle for relief from a general and severely-felt want; and the many stories preserved about the preternatural powers and peculiarities of many pet weapons show what an ideal conception a badly-weaponed but highly warlike people had of the mysterious art of tempering iron. The weapon-thing which we are told in Gretti's saga the Værings always held before they went on an expedition, no doubt meant principally examination of the weapons which new Northern arrivals had brought, in order to ascertain if they were as good as those used by the Byzantine soldiery.

Page 128, l. 1. "Steinthor and his men had gone their ways and come aboard off the ice," read: and come off the ice up at the bottom of the bay—"komnir inn af fjarðarísnum." The situation was this: Swordfirth cuts into Thorsness from east to west; between it and Templesteadwick, which cuts from west to east into the ness, is a narrow low neck of land. The Ere-dwellers had drawn their ten-oarer out of its stand in Swordfirth, and all the way up to the bottom of it, and then over the

neck and on to the ice of Templesteadwick, even to the very edge of it. Then they went from the west again to fetch the outfit of the boat which had been left behind, together with their clothes and heavy weapons, and then ran up against the Thorbrandsons coming from the south and crossing Swordfirth in the direction of Holyfell. When Snorri appeared on the field of deed the Ere-dwellers had evidently had time after the close of the battle to gather together what they had come to fetch, and to carry it all, together with the wounded Bergthor, as far as where the ice on Swordfirth ceased and the above-mentioned narrow neck began.

Page 128, l. 10. "Then he took up in his hand together blood and snow," etc. This is the only instance we know of blood being tasted in order to ascertain whether it be vital blood or not. Snorri declares it to be "hol-blóð," blood from the hollow or abdominal part of the body, "life-blood," for Bergthor was struck in the "middle." That would then mean black blood, which had not come in contact with the air in the lungs. Medical men assure us that there is no difference in taste between the black and red blood. Snorri knew probably that the man was mortally wounded, and on the strength of that knowledge gave out his declaration.

Page 132, l. 19. "But hard have such great men as those been to win in their houses, even when they were set on with more men," etc. Snorri's wary harangue to his following seems to be thrown in here solely in order to give a telling touch to Snorri's unwarriorlike character. This journey of Snorri's befell in 998, but the onset on and slaughter of Gunnar of Lithend took place 990.

Page 134, l. 28. "They fell in with a north-easter which prevailed long that summer.'" This notice prepares the story told in ch. lxiv. of Gudleif's meeting with Biorn in America.

Page 135, l. 9. "Snorri Thorbrandson," read "Thorbrand, son of Snorri."

Page 135, l. 18. "Next it befell that Gizur the White

and Hiallti his son-in-law came out to preach Christ's law." Hiallti was married to Vilborg, the daughter of Gizur (Landn., i. ch. 21, p. 63).

Page 135, l. 27. "Now this whetted men much to the building of churches," etc. This is a telling instance showing how the preachers of the new faith accommodated themselves to heathen traditions for the purpose of winning the ruling and wealthiest class over to the Church. The brave heathen leader of war-hosts was welcomed by Odin in Valhall, together with his faithful followers fallen in battle with him. The Christian chief is assured of a similar reception in the Kingdom of Heaven for himself and as many as his church will hold!

Page 139, l. 16. "Thorgunna (was) set to work at as much as a neat's winter-fodder"—"nauts-fóðr." Here, apparently, "nauts-fóðr" means the same as the more common term, "kýr-fóðr," the amount of hay deemed sufficient to feed a cow through the winter, from the time she goes "off" grass in autumn, till the time she is turned on to pasture in spring. There can be no doubt that it must in the old days have amounted to very much the same as at present, namely, about thirty horse-loads, each of which should weigh about 240 lbs.

Page 141, l. 4. "I would be borne to Skalaholt if I die of this sickness," etc. At this time dwelt at Skalaholt Gizur the White, according to some records at least (Hungrvaka, ch. ii., Saga Olafs Tryggvasonar, Fornm. s. ch. 216); but according to others, he lived at Mossfell as late as 1012 (Njála, ch. 135), and was the first man that built a house at Skalaholt, which Kristni Saga (ch. 12) clearly indicates to have taken place some years after Christianity was made law in Iceland. Both these latter records are older than the two former. Thorgunna's prophecy concerning the worship the place would be held in refers to its being made the see of the bishop of Iceland, which did not come about till fifty-six years after the date at which our saga supposes her death to have occurred (1000), technically even a good deal later.

Page 145, l. 11. The description given of the moon of Weird—"urðar-máni"—indeed, the mention of this portent, is only found here, and no allusion to it exists elsewhere in the literature, that we are aware of. "Urðr," gen. "urðar," was one of the three northern fates, the others being Verðandi and Skuld, which names clearly indicate the Past, Present, and Future. Weird's moon would seem generally to have been taken as a portent that betokened an act that Fate had already accomplished, while here it seems to be Urd's notice of what she had decided should come to pass within Verðandi's and Skuld's domain, namely, the troubles, such as sickness, which were to fall on the people of Frodis-water (Verðandi's business), and death thereon following (Skuld's affair).

Page 154, l. 15. "Brand," read Bard.

Page 154, l. 23. "Thorstein was the cousin of," &c. See Genealogies.

Page 157, l. 15. "He" (Uspak) "was a married man, and had a son called Glum, who was young in those days." See vol. i., pp. 76, 185.

Page 157, l. 26. Thambardale. We have left the Icelandic form of the first part of this compound uninterfered with, chiefly on the ground of euphony, partly also because of the awkward sense of þömb. See Dict. Thambar = Thamb-ár = of the river of Thomb. Probably the name was given to the river in consequence of it having caused some accident to a cow or a mare (less likely, a ewe), which bore the name of "þömb."

Page 158, l. 4. For Sturla Thiodrekson's family connections, see vol. i., Preface, and the Story of Howard the Halt.

Page 158, l. 15. "Earth-ban," jarð-bönn, a common term to this day, indicating that all pasture is intercepted by the thickness of the snow on the ground.

Page 158, l. 21. "Goi." See vol. i., p. 189.

Page 163, l. 27. (Snorri) "sat at home until the time came for the court of forfeiture to sit"—"sat heima

til féránsdóms." This court was held fourteen days after judgment had fallen against the accused; or, if the case had been decided against him by award, fourteen days after the next following Althing. As a rule, it was held at the home of the guilty person, but in cases where his proper domicile or district of amenability to justice were uncertain, the court was held at the house of the Goði who was regarded as being most concerned in the case. The court should be established within an arrow's shot-reach of the enclosure to the homefield, on that side of the same which pointed directly towards the home of the plaintiff, if the circumstances of the locality would allow such spot outside the homefield to be occupied; but it was also provided, that the seat of the court should be chosen where there was "neither acre nor ing" (=mowable meadow). The Goði, within whose jurisdiction the court was held, should nominate twelve judges for it out of the nearest neighbours, for which nomination it signified nothing whether the neighbours were the Goði's Thingmen or not. The judges could be challenged by the defendant even as the members of a jury could be. The executor (plaintiff) should summon, three nights or more before the meet of the court, five of the nearest neighbours to deliver all verdicts before it. He should likewise summon thither those who were witnesses to the delivery of the judgment or the award against the accused in the first instance. The creditors of the accused should likewise meet before this court, having summoned thither their witnesses, or, in case they had none such, the proper complement of nearest neighbours. Every creditor was to have what debt he had against the accused paid in full, or, in case his means sufficed not, reduced at a proportionate rate to those of the rest. When all creditors were satisfied, the Goði was the next first claimant to his share in the remainder of the accused's property: he should have a cow or an ox four years old, or, if so much was not left over, one mark. Of the remainder

one half fell to the share of the plaintiff, the other half to that of the men of the Quarter or of the Thing, according as the accused was condemned at the Althing or the Spring Thing (for Quarter and Thing, see vol. i., xxx. foll.). For the elaborate legislation relating to this court, see especially Grágás, i. a, 83-96.

Page 164, l. 5. "Raven was by-named the Viking. He was nought but an evil-doer." "Víkingr" is frequently used as a synonym for evil-doer, thief, and robber. Thus in our own saga we read: "Snorri the Priest and Sturla scattered the vikings," namely, Uspak and his band. So also the term is used of Thorir Thomb and his companions, who elsewhere are described as the worst of robbers and evil-doers (Grettir's s., xix.). The first settler of the bay of Bitter, Thorbiorn Bitter, is even in Landnáma said to have been "a viking and a scoundrel" (ii., ch. 32, p. 159). This sense of the word is supposed to be due to degeneracy, by lapse of time, from something nobler which once upon a time was implied by it. That probably is a mere mistake. The viking's profession, whenever it is mentioned, is chiefly defined as robbery, arson, and manslaughter. Perpetrated on foreigners = natural enemies, it mattered not, especially as it served the end of military distinction at home; exercised on fellow-citizens, living under laws of their own making, its real nature appeared in its true light; hence, from the first, the viking was—abroad, a hero; at home, a scoundrel.

Page 165, l. 12. "And then stretched north away over the bay into Bitter." The bearing from Waterness into Bitter is, as nearly as possible, due west. Our text calls it "north," even as the Waterness people to this day prefer to indicate the point. The reason of this is, that Bitter lies within the bailiwick of the Strands, a district the main part of which lies much farther to the north than Waterness, and thus the bearing of it from that point gives to every locality within it the same designation of the cardinal point.

Page 166, l. 26. "Now Sturla Thiodrekson sent word

from the west," namely, to Snorri the Priest, now living at Sælingsdale-tongue. The two localities are due north and south by the compass. In the local speech, however, to this day, the direction from Saurby, Sturla's country-side, to Sælingsdale, is said to be from the west. The real reason of such liberty being taken with the actual cardinal point of the compass is that, the choice of terms lying between west and north, the latter could not be used, since the listener to the story would involuntarily connect it at once with the North-country, where, too, in Eyjafjord, there is even a Saurby, while the former term indicates Saurby as that of the West-country, and also points to the fact, that the valley so called opens upon the district known as the West-Firths proper, which cut into the peninsula across the bay right in front of the view opened out from the mouth of the Saurby valley.

Page 167, l. 10. (Thrand) "was said to be not of one shape while he was heathen," &c.,—ok var kallaðr eigi einhamr. The meaning of this is, that Thrand had the power of changing his shape as occasion served, which power was believed to be the special gift of Odin, the first and greatest of shape or skin-changers: "Odin changed shapes; lay then the body, as if asleep or dead, while he himself was a fowl, or a four-footed beast, or fish, or snake, and went in a moment into far-away countries on his own or other folks' errands."—Ynglinga saga (chapter vii.). This same power he imparted to goddesses and Valkyrjur, and among men it was specially imparted to his immediate descendants, the Volsung family (Volsunga saga, chaps. vii. and viii.). Witches and people "ancient in mind," as well as those who were supposed to descend from trolls and giants, were chiefly credited with this peculiar power. The belief is not peculiar to the North, though few peoples' literature is so full of it as the Icelandic; it is common to all nations, its primitive source being probably the Dream.

Page 167, l. 26. "East across the firths." The "firths" the author has in his mind are small bights that cut into the land east of Bulands-head, together with the broad bay called Groundfirth, the eastern littoral of which is formed by Ere (Onward Ere), on the narrow isthmus of which, near its eastern shore, is the homestead of Eidi, from which Thrand took his straight course over the ice-laid firths unto Tongue. The distance Thrand made was, as the crow flies, forty-seven English miles—with the necessary bends, some fifty miles odd; he walked this distance apparently in about twelve hours, at a steady pace consequently of about four miles an hour.

Page 168, l. 12. "They went" (Snorri and his band) "north over Gablefell-heath . . . and came to Tongue in Bitter in the evening, and there was Sturla abiding them." Snorri took the way in a north-easterly direction, first probably along the neighbouring Swinedale, from which he struck, on the right, the road over Gablefell-heath, while Sturla, living further to the north, went straight east, and came down into Tongue by the road leading over Tongueheath.

Page 170, l. 2. "Twirl-spear," sneri-spjót, a weapon which elsewhere is called either snœri-spjót (Heimskringla, 537) or snærisspjót (= snœris-spjót) (Fornm. sögur, vi. 76, Isl. sögur, ii. 1830, p. 267). The Dictionary only translates it javelin. Weinhold, "Altnordisches Leben," 194, calls it "Spiess mit Schwungriemen," but we don't see what sort of purpose hurling-strops could have answered in connection with such a weapon. It seems more likely that it was a weapon with some contrivance by which it was made to twirl round in the air for a steadier flight and surer aim.

Page 171, l. 1. "Glum afterwards had to wife Thordis, daughter of Asmund the Long-hoary," &c., cf. The Story of the Banded Men, vol. i., 76 foll.; The Story of Grettir the Strong, ch. xiv.

Page 171, l. 26. "Nor has any man had heart to dwell there (at Lairstead) by reason of these things."

To the author of our saga thus a tradition was known to the effect, that after Arnkel's death Lairstead was never, up to his day, inhabited. Arni Thorlacius, in his description of the localities of our saga (Safn til sögu Islands, ii. 280) says: "This is now a waste place, and without doubt has been so for many centuries, so little is now to be seen of the remains of the housetofts. The house has stood in the midst of a level lawn, a short way north-below Vadils-head, about six hundred feet up from the sea; the site, however, is called Lairstead (á Bólstað) still to this day."

Page 172, l. 29. "Now it was at the time of night-meal whenas Thorod came home." This was the last of the so-called "dags-mörk," day-marks, or time points into which the civil day of Iceland was and still is divided. These divisions are as follows:

1. "Rismál," rise-meal, or "miðr morgunn," "miðmorgunn," mid-morning, sun due E. = 6 A.M.
2. "Dagmál," daymeal, sun due S.E. = 9 A.M.
3. "Hádegi," highday, noon, sun due S. = 12 o'clock.
4. "Miðdegi" or "miðmunda," midday, sun due S.S.W. = 1.30 P.M.
5. "Nón," nones, sun due S.W. = 3 P.M.
6. "Miðr aptann" or "miðaptann," mid-eve, sun due W. = 6 P.M.
7. "Náttmál," nightmeal, sun due N.W. = 9 P.M.

Page 173, l. 8. "Now the cow went often down to the strand, and the place whereas the bale had been litten, and licked the stones whereon the ashes thereof had been driven." It seems clear, that behind this feature of this uncanny story there is floating a dim reminiscence from Snorra Edda's account of the cow Auðhumla or Auðhumbla: "Then said Gangleri: 'What did the cow feed on?' High says: 'She licked the rimy stones that were salt,'" &c., i. 46.

Page 194, l. 22. Thorsteinson, read Thorgautson. Cf. Preface, xxxiii.

Page 197, ll. 4, 5. "There was a man hight Thorgaut,

who dwelt at a stead called Sleylech in Burgfirth," &c. The course of the story afterward, especially the description of the journey of Bardi's spies, makes it quite clear, that Thorgaut dwelt, not at Sleylech, but at Thorgautstead in Whitewaterside. The meadow Goldmead was a portion, as still it is, under the name of "teigarnir"= the Meads, of the land of Thorgautstead. This plot of land Bardi's spies have clear in view from Hallwardstead, the nearest house, on the southern side of Whitewater, to Thorgautstead (p. 223). Towards Thorgautstead Gisli flies from Goldmead and is slain against the homefield fence, and carried home and laid at the feet of his father, who is tacitly recognized as the master of the place (pp. 227-29). From Hallwardstead it was impossible to have any view at all of the house of Sleylech, which from there is hidden behind the southern shoulder of Sidefell (*i.e.*, Whitewaterside-fell), being situate on its northern slope facing Thwartwater. Olafsson's account here of Lyng-Torfi's slippery errand is very faulty. The later saga makes it quite evident that he got a sword from each of the two, Thorgaut and Thorbiorn Brunison. On the day that Bardi starts for the south, Thorarin gives him a sword, telling him of Lyng-Torfi's errand, and saying: "But Thorberg my son hath the other weapon, and Thorbiorn owns that, but Thorgaut owns that which thou hast" (pp. 215-16); in slaying Gisli, Bardi "hewed at him with the sword Thorgaut's-loom" (p. 229); and in the fight on the Heath both swords turn up again, one wielded by Bardi, the other by Thorberg—it is a mere slip, on the part of the saga, when Thorberg is made to wield the sword of Thorgaut instead of that of Thorbiorn (p. 235).

Page 199, l. 20. "Six weeks," read seven weeks.

Page 201, ll. 16-19. "Say thou that they shall not be bound to fare with thee, if thou comest not to each one of them on the Saturday whenas it lacketh as yet five weeks of winter." As stated in the preceding note, this talk between Thorarin and Bardi took place when seven weeks were yet left of the summer. Page 203 we see that

Bardi went to the man-mote on the Sunday preceding the Saturday of the summer week already mentioned, which Sunday, of course, fell within that week which was the sixth, counting backwards, from the end of the summer. Winter began on the Saturday before St. Luke's day, Oct. 18th, or on St. Luke's day itself, if it fell on a Saturday. By the chronology of our saga, the Heath-slayings took place in 1021 (see Preface). In that year, Oct. 18th fell on a Wednesday; winter then began on the previous Saturday, Oct. 14th; the Friday and Thursday, Oct. 13th and 12th, preceding that, were the so-called Winter-nights, so that the last week of summer closed on Wednesday, Oct. 11th. Hence, Thursday, Aug. 24th, begins the seventh but last week of summer. Within this week then the raid on Burgfirth was resolved upon. Nothing, however, was let out about it, till Bardi came to the folkmote at Thingere that was held on the following Sunday, which fell within the sixth but last week of summer, that is to say, on Sept. 3rd. On the Saturday following, within the fifth but last week of summer, *i.e.*, on Sept. 9th, the band was gathered in by Bardi, cf. pp. 208-11.

Page 202, l. 7. "Nephews," read cousins. They were the sons of Hermund, brother to Gudmund, Bardi's father.

Page 203, l. 28. "It befell here last summer, that I fell out with a man hight Thorarin, and he was wounded by my onslaught," &c. This refers to that end-bit of a chapter with which the fragment of the Heath-slayings' story now begins in the old MS. (mentioned in our introductory notice to the story, p. 199). We give it here in a literal translation as it stands:—

. . . . "Six days. Now Haldor misses the horses and seeks for them, and finds them, and deems they have been sadly used and goes now on a meeting with Thorarin; and now he loses his temper to him and dealeth him such a wound as was a sore hurt to him howbeit not baneful; so this matter cometh before the

two, Hoskuld and Eilif, and they crave that boot be done for their Thingman. To that matter he (Haldor) taketh nowise readily, nor did they come to peace on that affair; and thus done, the matter now stands on awhile."

Bardi arranged with the two goðar to settle the matter on behalf of Haldor when four weeks were still left of summer, p. 204, and amid the broken readings from which we have given a summary, pp. 242-43, one gathers that Bardi came to the arranged peace-meeting, but what the result was can only be guessed, peace apparently.

Page 206, l. 16. "Burg," the homestead of Bardi's brother-in-law, Eyolf, is defined, p. 256, as Burg the southernmost. To this day there are two homesteads in the locality between lower Willowdale-water and Westhope-water, named Burg the "northernmost" and "southernmost," the one north, the other south of Burg-work (cf. Preface). At present the northernmost is by a great deal the more considerable property of the two.

Page 211, ll. 8-12. "They had all come out and landed west in Willowdale, but Gudbrand, their father, and Gudrun, their mother, dwelt west (út) in Willowdale, at the stead called thereafter Gudbrandstead." "Bardi," on returning from his banishment, "betook himself to Gudbrand his brother-in-law," p. 256. After the Althing at which he was betrothed to Snorri's daughter, "Bardi rides to Waterdale to his alliances," and leaving Snorri the next spring after he married his daughter, "Bardi goeth north to Waterdale, where he tarrieth with Gudbrand his brother-in-law," p. 257. Kålund has made a careful inquiry into the local statements noted here, and avers positively that no tradition now exists to show where a house called Gudbrandstead might have been either in Willowdale or Waterdale. In the story of the Waterdale-men (Vigfusson's ed., 1860, pp. 61, 194), Gudbrand Thorsteinson, the grandson of Ingimund the Old, the settler, is stated to have dwelt at Gudbrandstead, which undoubtedly then was a house in Waterdale. But

he could hardly have been alive at this time, seeing that his father was a mature man about 935, when Ingimund died. Kålund is inclined to accept the reading Willowdale in the two places where Waterdale occurs, because one of Bardi's brothers-in-law, Eyolf of Burg, notably lived in Willowdale, and Bardi had only two of them, at least mentioned in the saga, so the statement that he rode "to Waterdale to his alliances," would not agree with the saga in the case of one of them; both, therefore, he thinks, must have lived in the valley where the one that was well known, lived.

Page 211, l. 29. "Now shalt thou ride home to Asbiorn's-ness," &c. This was the Saturday, Sept. 9th (note to p. 201); next day, Sunday, Sept. 10th, the start for the south is made, and Nial's house reached at night, 212-21; Monday, Sept. 11th, they ride from Nial's and rest for the night on the Heath, 222; Tuesday, Sept. 12th, they ride down into Copsedale, where "they sleep the night away," 222-23; Wednesday, Sept. 13th, early in the morning, the attack is made and Gisli slain; late in the day the Heath-battle is fought, and the darkness of night saves Bardi and his from Illugi's pursuit, 227-42.

Page 212, ch. xxii. Thurid, Bardi's mother, is represented in our saga as a woman in the enjoyment of full energy of middle life. She strikes her son, a married man, in the face (p. 193), she bestirs herself busily in arraying for her sons an insulting meal, sings and raves, and lastly, means to take the command of the expedition. Yet at this time she has two grandsons eighteen years of age, and her husband was, if we may trust Jon Olafsson's memorial rehearsal of the lost leaves, a very old man when he heard of the death of his son. In our saga it is not stated whose daughter Thurid was, but we learn from Landnáma and Laxdæla saga that she was daughter of Olaf Peacock, who, about 970, married Thorgerd, daughter of Egil Skallagrimson. Now even supposing she was the oldest of his children, and married very young, say about 990, and gave birth to her daughter

Gudrun c. 992, and she again married very young, say about 1012, she could not have sons of eighteen years old by this time. Vigfusson's suggestion that Thurid may have been rather a sister of Olaf, who indeed had a sister of that name, consequently also sister to Hallgerd of Lithend fame, seems only plausible.

Page 212, l. 24. "Nigh witless of wits art thou become," ertu nær *óvitandi vits* (Islendinga sögur, ii. 337, 15). This remarkable passage is a quotation from the Older Edda, hitherto unnoticed, and, if we are not mistaken, the only direct one as yet pointed out in the sagas, whose silence in this respect has naturally puzzled all critics; that it is set forth in a negative instead of a positive form, because the context requires it, makes, of course, no difference. The illustration is found in Hávamál, strophe 18:

Sá einn veit, es víða ratar
ok hefir fjölð um farið,
hverjo geði stýrir gumna hverr,
sá es *vitandi er vitz*; i.e.:

one wot I, who wanderth wide
and many farings fareth,
to know what mind each man may wield
that wots he's wise of wits.[1]

Given a negative turn to the last line of the strophe, we have exactly Steingrim's half-despairing reproach to his mother, which even in the context of the original stands out convincingly as an endeavour of a pious son to veil by a venerable quotation of exquisite delicacy the direct rude term which passion prompted, namely, "vitlaus" = mad, maniacal.

Page 218, l. 2. The Nipsdale here mentioned need not necessarily be the name of Nial's house, but rather

[1] To let the last line refer to the experienced and observing traveller, as the Corpus Poeticum, i., p. 3, does, makes this fine strophe quite meaningless.

that of the valley in which it was situated, its name not being given. The valley is still called Nipsdale (Núpsdalr), in which two farmsteads bear the name of Nip (Núpr), distinguished by "upper" and "nether." A name Nialstead (Njálsstaðir) is still given to the ruins of an old crofter-dwelling further up the valley, possibly pointing to Nial's eleventh-century habitation.

Page 219, l. 1. "Thingfare-pay," þingfarar-kaup, a term signifying both the pay that everyone who attended the Althing received, and especially the tax which was imposed for this purpose, but the standard amount of which is not stated. It was levied on everyone who, free of debt, possessed, for every servant, and every person whom it was his duty to maintain, a "cow-gild" (a cow's worth), or a milking cow (havfot ku), or a net, or a boat, and besides all such furniture and appointments as were necessary for the needs of the household. He who had no servants (einvirki) should pay at a double rate, *i.e.*, at the rate of two "cow-gilds" per servant. But it was paid only by those who did not attend at the Althing, while those who did were not only exempt from it, but had their travelling expenses paid out of what the collection from non-attendants amounted to, provided they arrived on the Thursday the Thing assembled, the first day of the session. Many minute rules were prescribed relating to this tax, which was practically a property census, and on which the social status of the taxed depended. See Grágás, Finsen, s.v. þingfararkaup.

Page 220, l. 19. "Now six men shall be up on the Bridge," &c., but only five are mentioned, while to the second reserve of six seven are allowed, one of whom figures oddly enough as the one "who came instead of Haldor," no substitute for Haldor having been mentioned before in the story, nor having any place in it at all. The confusion here is curious. Gefn's-Odd has evidently been the sixth man of the Bridge reserve, for his name does not appear either in the middle watch or

among Bardi's attacking party of six. We imagine this may have come about in the following way. In some copy of the saga Odd's name had been left out by inadvertence. A later transcriber of that copy saw the mistake first when he got into the enumeration of the second watch, and not being able to remember by name the person omitted, nor inclined to lose time in looking him up, replaced him by "the man" who, he thought, must have been secured "instead of Haldor," when he backed out of the expedition.

Page 221, l. 16. "Now shall ye ride away at your swiftest," &c. The point of this whole clause is evidently that, if Bardi and his manage to cross over to the northern side of the mountain water-shed between south and north, then the verdict or jury of neighbours would have to be summoned from their own country, instead of from the country-sides of the enemy. One cannot see whether Thorarin's statement proceeds from the law-principle of *nearest* neighbourship, or from a customary tradition that the verdict in a suit for manslaughter committed on this side of the water-shed of a Quarter should be summoned from the same, irrespective of the distance to nearest neighbours. On this latter point we are not aware that the Grágás contains any provisions.

Page 240, ll. 11, 12. "And *he* smote at him so that he fell and is now unfightworthy." The first "he" is Thorgisl, son of Hermund Solmundson, Bardi's first cousin, the following "him" and "he" is Thorgisl Hewer, whose wound proved fatal, he being one of the "eight from the South" who fell in the Heath-fight, p. 241, and was left unatoned by the award at the Althing, p. 249.

Page 241, ll. 17, 18. "But eight men from the South were fallen and three from the North." Here our author shows himself signally out of his bearings. The very description of the battle shows that ten from the South fell in this fight, which record taken page by page falls out as follows:

Page 236 (bottom). "*Ketil*" (son of Thorgaut) "fell" . . . . . 1

Page 236 (last line). "Then leapt Bardi unto *Thorgaut* and gave him his death-wound" . 2

Page 237. *Thorbiorn* Brunison, after fighting with Thorod and the sons of Gudbrand, "fell before Bardi" (line 29) . . . . . 3

Pages 237, 238. *Thorliot* of Walls or "Sleybrook" fights with Eric Wide-sight, who "gives him a great wound, and he fell" (page 238, line 19) . . . . . 4

Pages 238, 239. *Eyolf*, son of Thorgisl Hewer, fights with the sons of Gudbrand, and "they all lay dead at their parting" . . . 5

Page 239, ll. 21, 22. "There fall the sons of Eid," *Illugi* and *Eystein* . . . . . 6, 7

Page 240, ll. 11, 12. "And he" (Thorgisl, son of Hermund) "smote at *him* (*Thorgisl Hewer*) "so that he fell and is now unfightworthy;" that he was killed, page 249, line 18, proves . . . . . 8

Page 240, ll. 24, 25. "*Tanni* fell before Bardi" . . . . . 9

Pages 240, 241. *Eyolf*, son of Thorfinna, fights with Gefn's-Odd and "gat a great wound," and Bardi "did him scathe" = gave him his quietus . . . . . 10

To these comes Gisli . . . . . 11

The total loss on the part of the Northerners, including Hall, was four.

In setting forth the were-gild adjustment at the Thing, page 249, our author states:

A. That Southerners were paired against Northerners:

(6) 1. Illugi } sons of Eid = 1. Hun } sons of Gudbrand.
(7) 2. Eystein } sons of Eid = 2. Lambkar } sons of Gudbrand.

(3) 3. Thorbiorn Brunison = { 3. Thorod, son of Hermund.

(1) 4. Ketil { sons of Thorgaut } = { 4. Hall, son of Gudmund.
(11) 5. Gisli { sons of Thorgaut } = { 4. Hall, son of Gudmund.

B. That there were left unatoned:

(8) 6. Thorgisl Hewer, (5) 7. Eyolf, his son, (9) 8. Tanni the Handstrong, (10) 9. Eyolf, Thorfinna's son. But he leaves out of the account altogether (2) 10. Thorgaut (!) and (4) 11. Thorliot. In the verses attributed to Eric Wide-sight, p. 253, he says in the first that eleven, in the second nine fell from the South. This cannot be the genuine testimony of one and the same eye-witness. The first statement is evidently correct, as it agrees with the facts of the saga; the second spurious, dating from the time when the present miscalculation had crept into the saga.

Page 244, l. 12. "Let us drop our visors"—tökum ofan búnat varn. Our rendering is borne out by the statement in the next paragraph, that Bardi had "a mask over his face"—hefir grímu á höfði sér. The passage has been overlooked by lexicographers.

Page 244, l. 26. "Spake Snorri: 'I am told, Thorgisl, that no man can set forth as well as thou the speech of truce.'" The real secret of Snorri's anxiety to get Thorgisl to bind himself unwittingly to peace with Bardi, and thereby dissociating himself from his enemies, was clearly this, that he had but lately been Halkel of Halkelstead's son-in-law, and brother-in-law to Illugi the Black and Tind, Snorri's pronounced enemies since the slaying of Stir, whom he thus deprived of an important ally.

Page 248, ll. 30, 31. "Thorgisl, the son of Ari, and Illugi, were appointed on behalf of the Southerners." There is an evident confusion in the story as to what part Illugi and his son Hermund respectively took in the affairs relating to Bardi. When the chase for Bardi was

called, we read (p. 232): "But for that cause folk came not to Gilsbank, that Hermund was ridden to the ship." Again (p. 234): "That same day withal folk went to Whitewater-meads to fetch Hermund, who was wending home again, and the messengers met him up from Thingness. There he leaveth behind all his train, and biddeth every man fare with him who might get away . . . and rideth after them." Next (p. 241) Hermund's part is foisted on Illugi: "Now it is to be told of Illugi that he cometh upon the field of deed," &c. Evidently we ought to read "Hermund" here. For Illugi could not be a party to a hostile pursuit of Bardi with intent to slay him, and yet sit as a judge in his case at the Althing.

Page 251, l. 33. "Maybe it is Bardi yonder on the other side that we see from here"—"vera má nú, at Barði sé fyrir handan, er héðan of sér." These words must be supposed to have been spoken at Gudmund's house of Maddervales, situate some distance up the valley that runs inland up from the bottom of Eyiafirth. But that is a long way from Galmastrand, no neighbouring point of it even being in view from Maddervales. It seems almost as if the writer imagined that this strand was on the eastern instead of western side of the firth, and so near to the bottom of it that it could be seen from the valley itself, for only the innermost part of Eyiafirth could be seen from Gudmund's house. Moreover, this is said to have happened at night, and now it was autumn, and evenings drawing in fast, so that nothing could be seen at all, for we know from the saga already that Bardi was late bound for sea. Maybe the statement is due to someone who thought that Gudmund dwelt at Maddervales in Horgriverdale. That house indeed is situate on the upmost or innermost border of Galmastrand, but in such a manner that there is no view from it at all open towards this littoral tract. The whole passage must be spurious.

Page 254, l. 20. "Thorolf," read Thorod.

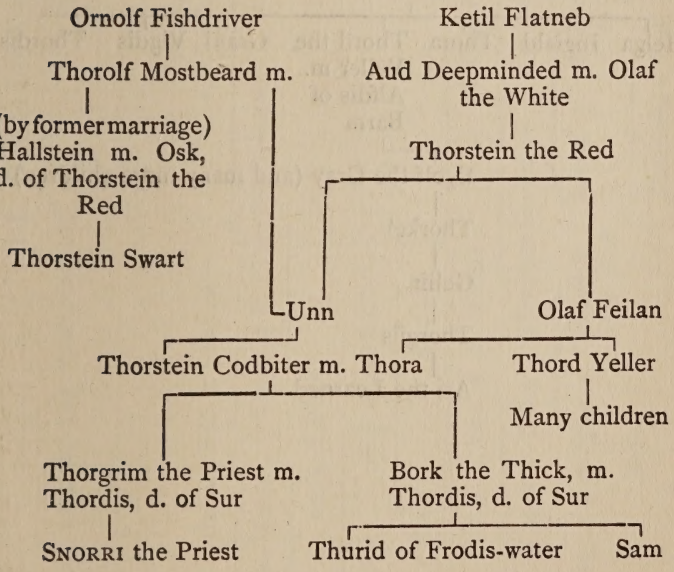
Page 254, l. 27. "Eyolf of Burg," read Thorod Kegward.

# GENEALOGIES.

# GENEALOGIES.

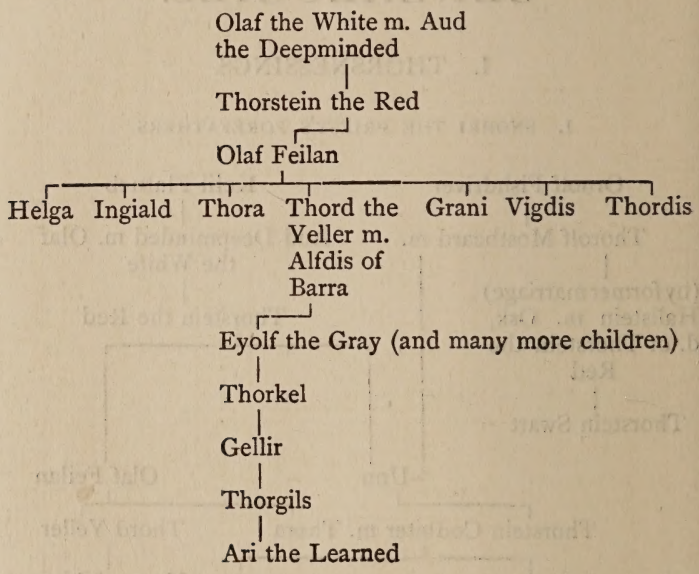
## I. THORSNESSINGS.

### I. SNORRI THE PRIEST'S FOREFATHERS.

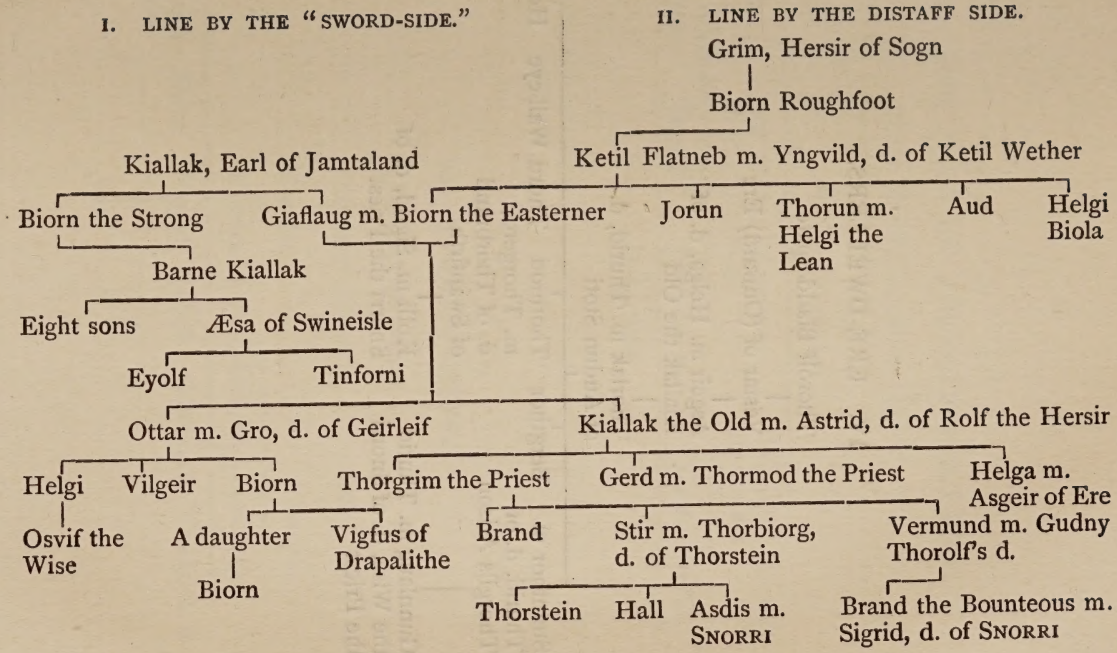



II. SNORRI'S OFFSPRING. See Eredw. Story, pp. 183-190.

## II. FOREFATHERS OF ARI THE LEARNED.



## III. KIALLEKINGS.



## IV. ERE-DWELLERS.

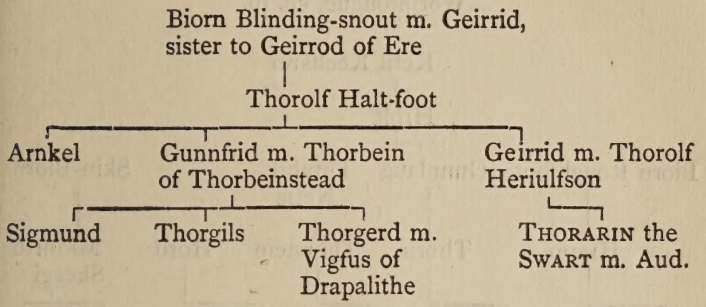
Thorolf Bladderpate
|
Vestar of (Onward) Ere
|
Asgeir m. Helga, d. of Kiallak the Old
|
Thorlak m. Thurid, d. of Audun Stoti

Steinthor m. Thurid, d. of Thorgils Arison | Bergthor | Thormod m. Thorgerd, d. of Thorbrand of Swanfirth | Thord Wall-eye | Helga

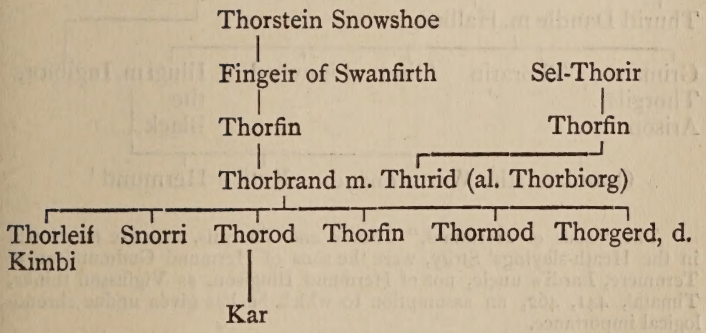
Gunnlaug m. Thurid the Wise, d. of Snorri the Priest

Kolli m. Sigrid, d. of Snorri the Priest

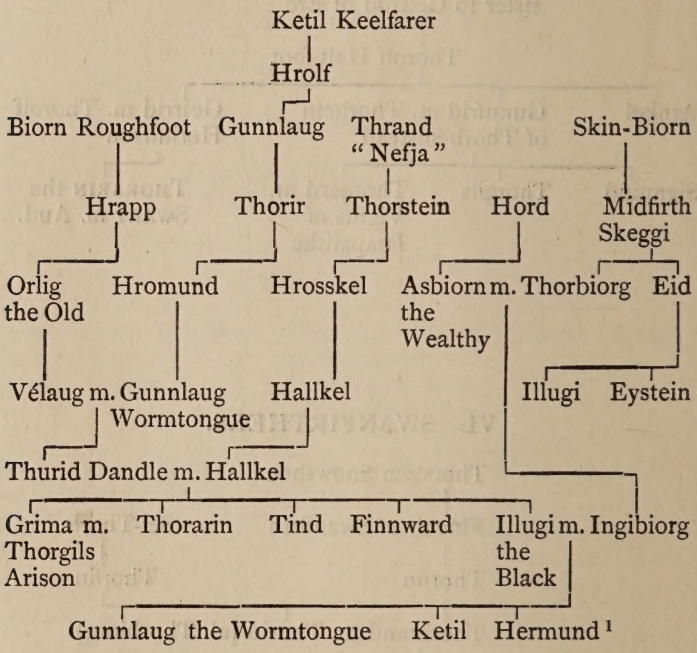
## V. THE RACE OF THOROLF HALT-FOOT.




## VI. SWANFIRTHERS.



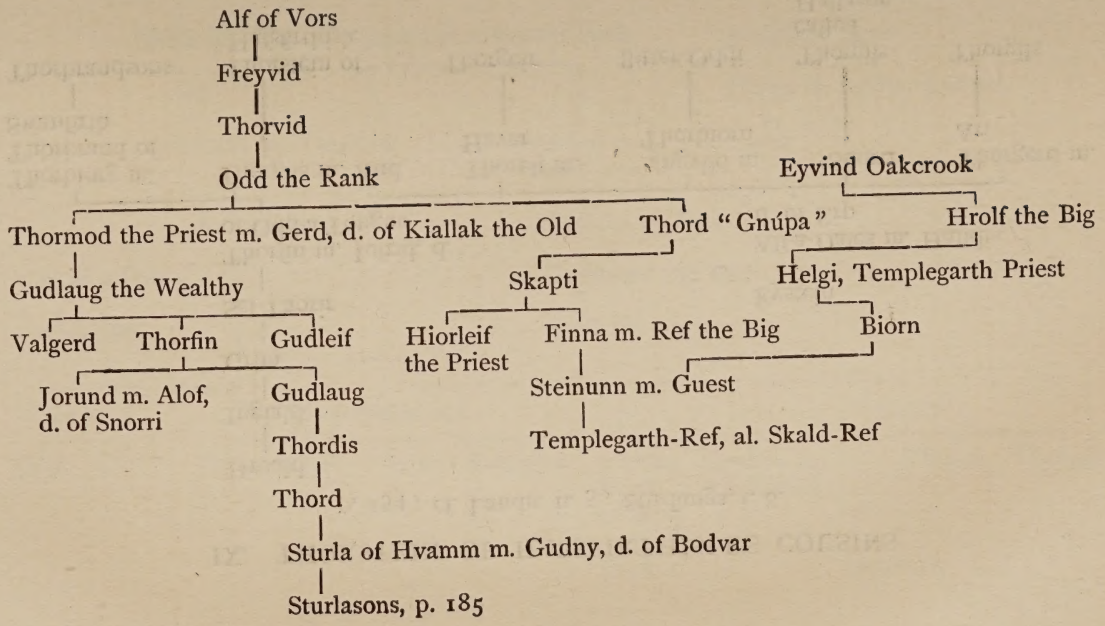
VII. GILSBANK FAMILY, pp. 30, 153, 218, foll. Cf. Landn. i. 18; ii. 1, 2; iii. 1. Saga of Gunnlaug the Wormtongue, ch. iii.




[1] The "sons of Hermund," Thorod and Thorgils, who are mentioned in the Heath-slayings' Story, were the sons of Hermund Gudmundson of Ternmere, Bardi's uncle, not of Hermund Illugison, as Vigfusson thinks, Timatal, 441, 462, an assumption to which he has given undue chronological importance.

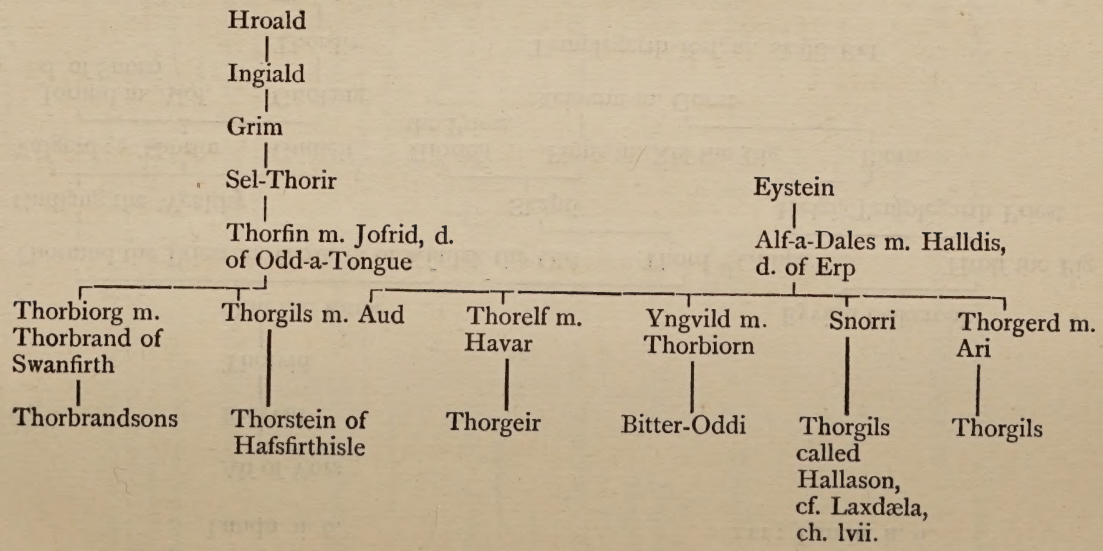
VIII. STREAMFIRTHERS, p. 179; Landn. ii. 6.

TEMPLEGARTH FAMILY, p. 29, 111; Landn. ii. 6.



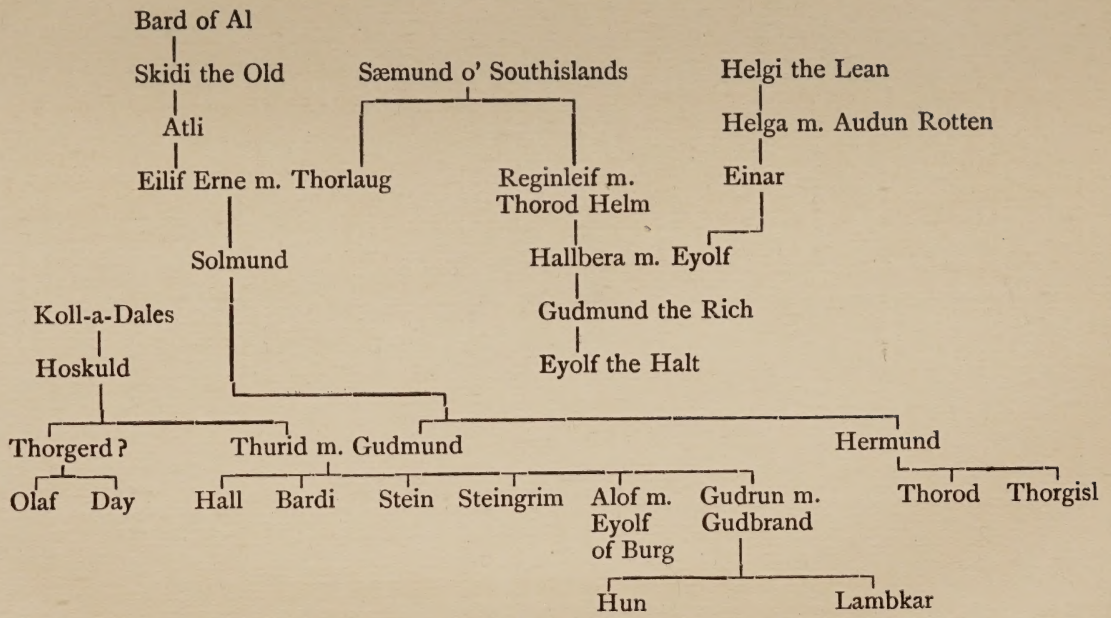
## IX. THORSTEIN OF HAFSFIRTHISLE'S COUSINS,

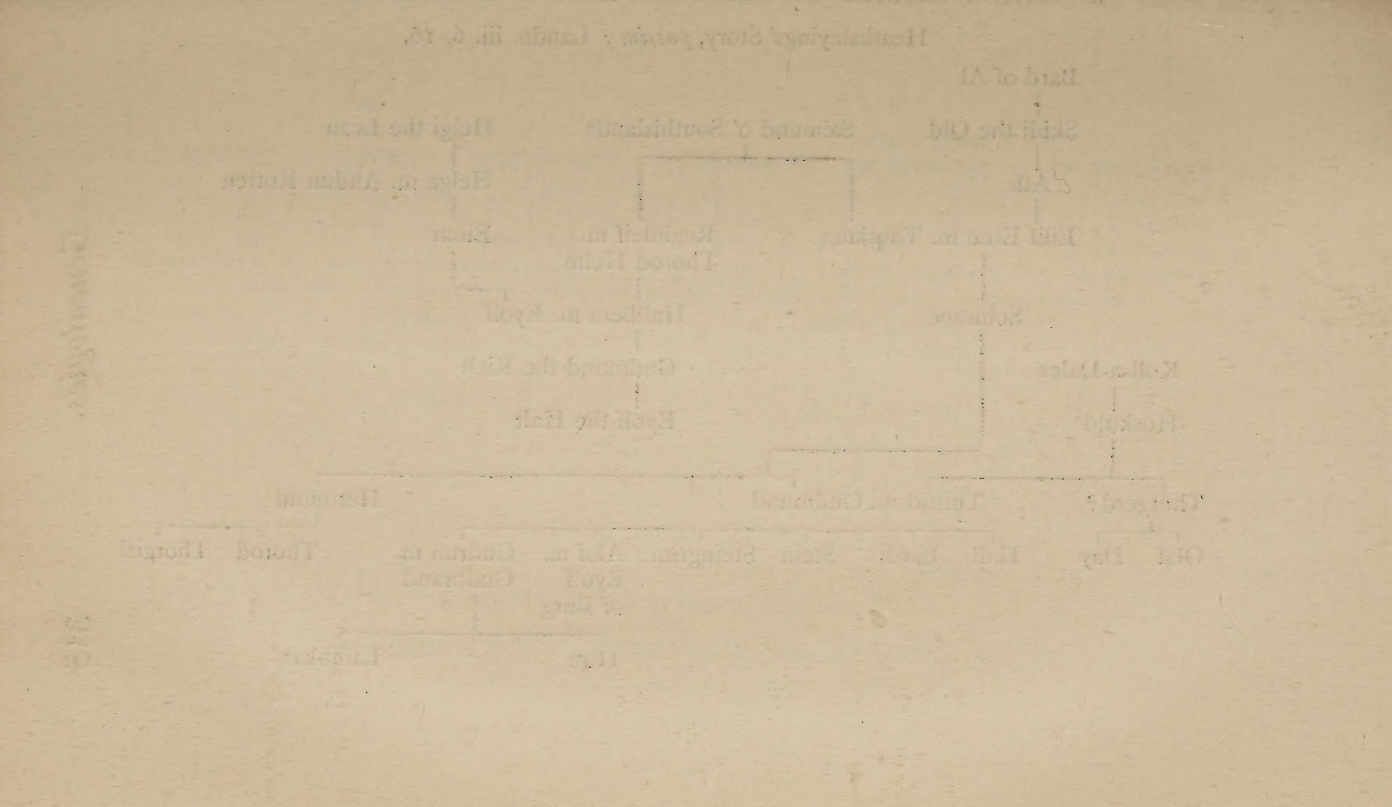
p. 154; cf. Landn. ii. 5; Sturlunga, i. 8.



## X. THE FAMILIES OF ASBIORN'S-NESS AND MADDERVALES,

Heathslayings' Story, *passim*; Landn. iii. 6, 16.





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BIORN, the Champion of the Broadwickers, Breiðvíkinga kappi, son of Asbrand of Combe, 26, 27; begins to visit Thurid of Frodis-water after the death of her first husband, 50; repeats the visits after her marriage with Thorod Scat-catcher, 72, 73; is way-laid by Thorod and his band, and overcomes them, killing two sons of Thorir Wooden-leg, 73, 74; is outlawed, goes and joins the vikings of Jomsburg, 75; returning to Iceland, makes Cnear in Broadwick his home for one year, but at his father's death takes the house of Combe, 104, 106; takes again to visiting Thurid of Frodis-water, 105-108; is overtaken by a snow-storm raised by Thorgrima Witchface, 106, 108; is deemed an over-match at sport for every man but his brother Arnbiorn, 113; seizes at Playhalls Egil, a thrall of Thorbrand of Swanfirth, an intending assassin, 115; dismissed from his band by Steinthor of Ere, when he brings Thorbrand the thrall's-gild for Egil, 117; on learning that Snorri had slily stolen a march upon Steinthor, he hastens with his band to join him in the battle of Swanfirth, coming in just as truce is settled, 122; his dealings with Snorri coming to Combe to take his life, 132-134; goes abroad, 134; saves Gudleif, son of Gudlaug the Wealthy, from being slain or enthralled in North America, where he turns up in the

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Biorn the Strong, sterki, son of Kiallak, an earl in Iamtaland, brother-in-law to Biorn the Easterner, 3.

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Biorn Roughfoot, buna, son of Grim, a "hersir" of Sogn, father to Ketil Flatneb, 3.

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Bolverk Blinding-snout, blindingatrjóna, father to Biorn, the father of Thorolf Halt-foot, 13.

Bork the Thick, Börkr digri, son of Thorstein Codbiter, 18; dwelt at Holyfell after his father, and married his brother's widow, Thordis, Sur's daughter, 20; provides his nephew and stepson Snorri with means to go abroad, 21; is loth to harbour him on his return, 22, 190; bids his wife, Thordis and her son Snorri (the Priest) "welcome at their best" the slayer of the former's brother and the latter's uncle, 23; beats Thordis for her highmindedness, and incurs Snorri's enduring wrath, 23; is ousted out of the estate of Holyfell by Snorri, and goes to Midfell-strand to abide at Borkstead there, after Thordis having divorced him, 25; his sons, as Thingmen

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EINAR, son of Jarnskeggi, befriends Bardi when shipwrecked in Eyiafirth, 252, 253.

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ERIC Wide-sight, a skald, dwelt at Bowerfell, and

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ERN of Ernknoll, father to Thorir Wooden-leg, 33.

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EYOLF the Gray (cf. vol. i.), son of Thord the Yeller, "a kinsman of Bork" the Thick (they were first cousins, see note to p. 22), 22; comes to Holyfell to tell Bork he has slain Gisli Surson (Bork's brother-in-law) in revenge for Bork's brother, Thorgrim (Bork's wife's, Thordis Sur's daughter's, first husband), 23, 190; contemptuously received, and wounded severely by Thordis, for which, by Bork's cowardice, he awards himself a goodly atonement, and goes away, 23.

EYOLF, son of Thorfinna the Skaldwoman, joins in the chase for Bardi, 232; fights in the third brunt of the battle on the Heath with Gefn's-Odd, whom he wounds in the face, receiving himself a mortal wound in return, 240, 241; no were-gild paid in atonement for him, 249.

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GIAFLAUG, Gjaflaug, daughter of Kiallak, an earl in Iamtaland in Sweden, 3; wedded to Biorn the Easterner, 5.

GISLI, son of Thorbiorn Sur, generally called Gisli Surson, slays Thorgrim the Priest, son of Thorstein Codbiter, his brother-in-law, in revenge for Vestein Vesteinson his foster-brother (and brother to his wife Aud), 20; slain by Eyolf the Gray, 22, 23, 190.

GISLI, son of Thorgaut (related to that Gisli to whom Grettir gave the flogging), 194; insults Bardi when craving atonement for his brother at the Althing, 195, 196; goes from Thorgautstead to Goldmead and tells there a dream boding impending harm to them, 227; is slain by Bardi, 227, 229; is valued at half a were-gild against Hall Gudmundson, 249.

GISLUNGS, a collective family term, including, in a wider sense, the allies of Thorgaut of Thorgautstead, who fought in the battle on the Heath, 249; in a narrower

sense: Thorgaut himself, his sons Gisli, Ketil, Arni, Thormod, Frodi (?), and Arni's father-in-law, Thorarin of Thwartwaterlithe, 242; in a still narrower sense, perhaps, it is used, 218.

GIZUR the White (son of Teit), 132; preaches Christ's law in Iceland, 135; sends a priest to Holyfell, to do service there, 151.

GLUM, Glúmr, son of Uspak of Ere in Bitter (cf. vol. i., index), 157, 165, 170; after his father's death he married Thordis, daughter of Asmund Long-hoary, the sister of Grettir the Strong, 171.

GRETTIR the Strong, son of Asmund the Long-hoary, 171.

GRIM, Grímr, a "hersir" of Sogn, father to Biorn Roughfoot, 3.

GRIM, son of Thorstein Codbiter, see Thorgrim.

GRIMA, Gríma, daughter of Halkel of Halkelstead, wife to Thorgils Arison, 247.

GRIS, Gríss, see Kollgris.

GRO, daughter of Geirleif of Bardstrand, wife to Ottar, son of Biorn the Easterner, 12.

GUDBRAND, Guðbrandr, Bardi's brother-in-law, dwelt "west" in Willowdale (see note to p. 211, ll. 8-12), 211, 256, 257.

GUDLAUG, son of Snorri the Priest, a monk, 189.

GUDLAUG of Streamfirth, son of Thorfin, the son of Gudlaug the Wealthy, 184.

GUDLAUG the Wealthy of Streamfirth, son of Thormod, 179, 184.

GUDLEIF, Guðleifr, son of Gudlaug the Wealthy of Streamfirth, a great seafarer, sails to Dublin, and returning thence by the west of Ireland, is blown away to America, where he is saved from the Indians by their chief Biorn the Broadwickers' Champion, from whom Gudleif brings gifts back for Thurid and Kiartan of Frodis-water, 179-183.

GUDMUND, Guðmundr (son of Solmund), of Asbiorn's-ness, father to the Gudmundsons, Hall, Bardi, &c., 192; dies from grief after hearing the news of the death of his son Hall, 193.

GUDMUND the Rich, hinn ríki, son of Eyolf, the great magnate of Eyiafirth, ob. 1025, 183; entertains Bardi and his fellow-outlaws for a winter, when shipwrecked in Eyiafirth on their first journey abroad, 252-254; his death, 256.

GUDNY, daughter of Bodvar, married to Sturla Thordson, present at the taking out of

earth of the bones of Snorri and his mother and of Bork the Thick, 185; her evidence on the size of the bones, 185, 186.

GUDNY, daughter of Thorolf Heriolfson, dwelt at Mewlithe, 14; married Vermund the Slender, 27; entertains her brother, Thorarin the Swart, after his fight with Thorbiorn the Thick, 40.

GUDRUN, daughter of Gudmund of Asbiorn's-ness, married to Gudbrand, who dwelt "west" in Willowdale, 211.

GUDRUN, daughter of Osvif, goes to reside at Holyfell, 153; was ever befriended of Snorri the Priest, 183; rebuilt the church of Holyfell in company with Snorri the Priest, 190.

GUDRUN, daughter of Snorri the Priest, married to Kalf of Sunhome, 184, 189.

GUDRUN, daughter of Thorbiorn, wife of Bardi, whom he puts away from him on account of her father's miserliness, 243, 244.

GUEST, son of Biorn, the son of Helgi the Priest of Templegarth, 29, 111.

GUEST, otherwise Thorgest, son of Thorhall of Iorvi, deemed somewhat of a weakling, is fostered after his father's death by Thorleik, 191; is insulted by Stir by the offer of a mocking atonement for his father, so he slays Stir, and takes refuge with friends in Burgfirth, who get him off to Norway, whence he goes to Constantinople and never returns to Iceland, 192.

GUNNAR of Lithend (son of Hamund), 132.

GUNNAR, son of Thorstein Gislison of By, slain by Snorri's men together with his father, in revenge for Stir, 154, 192.

GUNNFRID, Gunnfriðr, daughter of Thorolf Halt-foot, wife to Thorbein of Thorbeinstead, 13.

GUNNLAUG the Wormtongue, son of Illugi of Gilsbank, 153.

GUNNLAUG, son of Steinthor of Ere, married to Thurid the Wise, the daughter of Snorri the Priest, 184.

GUNNLAUG, son of Thorbiorn the Thick of Frodis-water, learns cunning from Geirrid of Mewlithe, 27; is tormented by ride-by-nights, 28, 29.

GYRD, son of Earl Sigvaldi, 179.

HAFLIDI, the son of Mar, married to Thurid, the daughter of Thord, son of Sturla Thiodrekson and Hallbera, the daughter of Snorri the Priest, 184.

HAKON of Hladir, son of Sigurd, Earl of Norway, 55; makes Vermund the Slender his man, and for his service gives him two Swedish Bareserks to take home with him to Iceland, 55-57.

HALL, Hallr, son of Gudmund of Asbiorn's-ness, saves Kolskegg from the waylayings of the sons of Harek, 192; is entrapped by them when on his journey back to Iceland, and slain, 193; atonement craved in vain for him at three consecutive Althings, 194-196; avenged by Bardi, his brother, in the slaughter of Gisli Thorgautson and the Heath-slayings, 212, 213, 229, 230, 234 foll.; is atoned by being paired against Gisli and Ketil Thorgautsons, 249.

HALL, son of Slaying Stir, 32.

HALLBERA, the daughter of Snorri the Priest and Hallfrid, the daughter of Einar, married to Thord, the son of Sturla Thiodrekson, 184, 189.

HALDOR, a skipper, Bardi's foster-brother, 200; begs out of joining Bardi for the expedition to the south, 203, 205 (220); gives Bardi his own ship "with yard and gear" to go abroad in, when he was exiled after the Heath-slayings, 251.

HALDOR, son of Olaf Peacock of Herdholt, 184.

HALLKEL of Hallkelstead (son of Hrosskel), father to Grima, wife of Thorgils Arison, and Illugi the Black, and the poet Tind, 247.

HALLDOR, son of Snorri the Priest, kept house at Herdholt in Laxwaterdale, 184, 189.

HALLDORA, daughter of Snorri the Priest, married to Thorgeir of Asgarth's-knolls, 184, 189.

HALLI, a Swedish Bareserk, given by Earl Hakon of Norway to Vermund the Slender, 55-58; is handed by Vermund over to Slaying Stir, his brother, 58, 59; wooes Asdis, the daughter of Stir, 66-69; is treacherously murdered by Stir, after having gone through the heavy labour, with his comrade, Leikner, to build a road through the Bareserk's Lava, 68-70.

HALLSTEIN, son of Thorbiorn the Thick of Frodis-water, 27; goes with his father to ransack the house of Thorarin the Swart of Mewlithe, on the suspicion of horse-stealing, 33; joins him in fighting Thorarin the Swart and is wounded, 34-38.

HALLSTEIN, Hallsteinn, son of Thorolf Mostbeard, accompanies Biorn the Easterner

west over the sea, 6; comes with Biorn to Iceland, 10; refusing to receive lands from his father, he goes across Broadfirth and settles at Hallstein's-ness on its western shore, 11; married Osk, the daughter of Thorstein the Red, and had with her the son Thorstein the Swart, 12; another son of his was Thorgils the Eagle, 135.

HALLWARD, the foreman for Thora's household at Holyfell after the death of her husband, Thorstein Codbiter, 19.

HARALD Hairfair, comes to the rule of Norway by conquest, and from that unpeace vikings gather to the Western Isles and make raids on Norway in summer, 3; he sends Ketil Flatneb with an armed expedition to chastise them: finds himself betrayed by Ketil, and confiscates his lands in return, 4; his bailiffs are driven out by Biorn Ketilson, whom the king has outlawed at an eight-folkmote in Thrandheim, and sends Hawk High-breeks to slay him, who returns after taking possession anew of his patrimony on behalf of Harald, 5; outlaws Thorolf Mostbeard for harbouring Biorn, 6.

HAREK of Thiotta, a great chief of Halogaland, 257.

HAREK, father of the Hareksons who slew Hall Gudmundson, 192, 194.

HAREKSONS, missing Kolskegg, on whom they wanted to avenge the slaying of Thorstein Gislison, turn on Hall, son of Gudmund, who had got Kolskegg off, and slay him, are afterwards cast away and drowned, 192, 193.

HAWK, Haukr, Snorri's "follower," goes with three thralls to fetch the timber from Crowness, which Snorri had had cut there, and is slain by Arnkel, 92, 93, 96.

HAWK High-breeks, Haukr Hábrók, a bailiff of King Harald's, sent to chase Biorn Ketilson out of his paternal estates, 5.

HELGA, daughter of Kiallak the Old, wife to Asgeir, the son of Vestar of Ere, 12.

HELGA, daughter of Thorlak Asgeirson of Ere and Thurid, the daughter of Audun Stote, 21; refused in marriage to Thorleif Kimbi, 108, 109.

HELGI, father to Ingiald, the father of Olaf the White, 4.

HELGI, a shepherd of Snorri the Priest's, smitten by Biorn of Drapalithe with a pikestaff at the sheepfolding at Tongue, 52, 53.

HELGI, son of Droplaug, one

of three best skilled at arms in Iceland, 21.

HELGI the Lean, magri, son of Eyvind the Eastman, married Thorun the Horned, daughter of Ketil Flatneb, 4.

HELGI—elsewhere known as H. Bjóla—son of Ketil Flatneb, 3, 10.

HELGI, son of Ottar, the son of Biorn the Easterner, father to Osvif the Wise, 12.

HELGI, the Priest of Templegarth (son of Rolf the Stout), called on to give out the twelve men's finding in a suit for witchery against Geirrid of Mewlithe, 29, 30.

HERIOLF Holkinrazi, father to Thorolf, the son-in-law of Thorolf Halt-foot, 14.

HERMUND, son of Illugi the Black of Gilsbank, gone to the market at Whitewatermeads when Bardi makes the raid on Burgfirth, 218, 232, 234.

HERMUND (son of Solmund), Bardi's uncle, 202, 249.

HESTHOFDI, see Thord Hesthofdi.

HIALTI Skeggison preaches Christ's faith in Iceland, 135.

HORDA-KARI, 22.

HOSKULD, a goði, of Hoskuldstead, 204.

HOSKULD (son of Dala-Koll), father to Bard, 154.

HUN, Húnn, son of Gudbrand and Bardi's sister Gudrun, joins Bardi's expedition to the south, 211, 220; fights jointly with his brother Lambkar against Thorbiorn Brunison in the first brunt of the battle on the Heath, 237; fights Eyolf, son of Thorgisl Hewer in the second brunt, and is slain, 238, 239.

ILLUGI the Red, better "the Strong," enn rammi, son of Aslak of Longdale, joins his father in separating the fighters at Swanfirth, 121, 123.

ILLUGI, son of Eid Skeggison, joins in the chasing of Bardi, 231; fights in the second brunt of the battle on the Heath, jointly with his brother Eystein, against Stein and Steingrim, Bardi's brothers, and loses his life, 238, 239; is paired for atonement with one of the sons of Gudbrand, 249.

ILLUGI the Black of Gilsbank, son of Hallkel, claims and obtains, in a hard-fought suit against Tinforni, the jointure and dowry of his wife, Ingibiorg, Asbiorn's daughter, 30, 31; opposes Snorri, on his first expedition to Burgfirth in revenge of the slaying of Stir, 153; appears upon the Heath with a hundred men, when Bardi had already made off

for the north, 241; gives chase to Bardi, but overtaken by darkness retires to the south with the bodies of the fallen, 242; his family alliance to Thorgils Arison, 247.

ILLUGI the Red, enn rauði, son of Hrolf, his daughter Thurid second wife of Snorri the Priest, 189, 257.

INGIALD, Ingjaldr, son of Helgi, father to Olaf the White, 4.

INGIBIORG, daughter of Asbiorn (the Wealthy), wife to Illugi the Black, 30.

INGOLF Ernson, the first settler in Iceland, 6.

JON, the son of Arni, married to Ranveig, the daughter of Sigurd and of Unn, daughter of Snorri the Priest, 184.

JORUN Manwitbrent, Jórunn Mannvitsbrekka, daughter of Ketil Flatneb, 3.

JORUND, baseborn son of Snorri the Priest, 189.

JORUND, son of Thorfin, the son of Gudlaug the Wealthy, married to Alof, the daughter of Snorri the Priest, 184.

KALF, of Sunhome, married to Gudrun, the daughter of Snorri the Priest, 184.

KAR, son of Thorod Thorbrandson of Swanfirth, took the estate after his father, and from him it got the name of Karstead, 179.

KARLSEFNI, see Thorfin Karlsefni.

KATLA, a witchwife, dwelt at Holt, west of Mewlithe, jealous of Geirrid at Mewlithe because of the visits to her by Gunnlaug Thorbiornson of Frodis-water, 27, 28; sets ride-by-night on Gunnlaug to torment him, 28, 29; does on Odd, her son, a magic kirtle of her own make, when he joins Thorbiorn the Thick to ransack at Mewlithe, 33; hoodwinks by means of wizardry Arnkel the Priest and Thorarin the Swart, when they search for Odd, her son, 44-47; is stoned to death by them, 48.

KERU-BERSI, son of Halldor, the son of Olaf of Herdholt, married to Thora, the daughter of Snorri the Priest, 184.

KETIL the Champion, son of Thorbiorn the Thick of Frodis-water, 27; abroad when his father sets going the Mewlithe feud, 33.

KETIL Flatneb, Ketill Flatnefr, son of Biorn Roughfoot, a famous "hersir" in Norway, married to Yngvild, daughter of Ketil Wether, 3; sent by Harald Hairfair to chastise vikings west over the sea, he wins

the South-isles and makes himself chief thereover: his lands in Norway confiscated by Harald: his marriage alliances in the west, 4; died, in the Southern isles, before Biorn his son came west (about A.D. 884), 10.

KETIL Brusi, son of Thorgaut, mows with his brothers on Goldmead, when Bardi attacks them, takes to flight and saves himself over the home-fence, and brings on his back Gisli, his brother, dead to his father, 228, 229; sends out a call to the country-side for the chasing of Bardi, 230, 231; fights in the first brunt of the battle on the Heath with Bardi, and is slain by him, 235-237; is valued at half a were-gild against Hall Gudmundson, 249.

KETIL Wether, Veðr, a "hersir" of Raumarik, father to Yngvild the wife of Ketil Flatneb, 3.

KIALLAK, son of Biorn the Strong, commonly called Barne-Kiallak, of Kiallakstead in Midfellstrand, 14; fights, together with his kinsmen, against the Thorsnessings for their rigid enforcement of the sanctity of the soil of the Thing, 15, 16.

KIALLAK, an earl in Iamtaland in Sweden, 3; fosterer of Biorn the Easterner, 4, 5.

KIALLAK the Old, Kjallakr enn gamli, son of Biorn the Easterner, married to Astrid, daughter of Rolf the Hersir, and sister to Steinolf the Low, 11, 12.

KIALLAK of Kiallak's-river, father of Uspak, 157.

KIALLEKINGS, the descendants of Biorn the Easterner and of Biorn the Strong, 12; their pride and strife with the Thorsnessings, 14-18, 30, 31, 62, 65.

KIANNOK, see Alof, by-named Kiannok.

KIARFAL, King of the Irish, the maternal grandfather of Helgi the Lean, 4.

KIARTAN, son of Thurid of Frodis-water, born, 75; as a small boy he betrays the instincts of a warrior at the meeting of Howbrent, 105; is owned by Biorn to be his son, 105, 106; dislikes Thorgunna's fondness for him, 138; is most dreaded of all the folk at Frodis-water by the haunting things there, 147; seeks Snorri's counsel for putting an end to the hauntings at Frodis-water, and by the aid of Snorri's priest prevails over them, 150-152; fights exceeding bravely at Thorsness Thing with Thorstein of Hafsfirthisle, 155; and

is chaffed in consequence by his uncle Snorri with the title of Broadwicking, which he takes amiss, 156; receives by Gudleif, son of Gudlaug, a message and gift from Biorn the Broadwickers' Champion, 181-183.

KLEPP, son of Snorri the Priest, 185, 189.

KLEPPIARN the Old opposes with other chiefs of Burgfirth Snorri's first expedition to Burgfirth in revenge for Stir, 153.

KOLLGRIS, reared, and a servant in waiting, at Asbiorn's-ness, a follower of Bardi, 202, 212; acts as groom and horsekeeper in Bardi's expedition, 220, 233, 249.

KOLLI, the son of Thormod, the son of Thorlak, brother to Steinthor of Ere, was the second husband of Sigrid, the daughter of Snorri the Priest, 183.

KOLSKEGG, takes a foremost part in the slaying of Thorstein Gislison of By, goes to Norway, is watched by Thorstein's kinsmen, the sons of Harek, and is got out of their way west to England by Hall, the son of Gudmund, 192.

LAMBKAR, son of Gudbrand and Bardi's sister Gudrun, joins Bardi's expedition for the south, 211, 220; fights in fellowship with his brother Hun against Thorbiorn Brunison, in the first brunt of the battle on the Heath, 237; fights Eyolf, son of Thorgisl Hewer, in the second brunt, and is slain, 238, 239.

LEIKNER, a Swedish Bareserk, brother to Halli, given by Earl Hakon of Norway to Vermund the Slender, 55-58; is foully murdered by Slaying Stir (cf. Halli), 69, 70.

LIOT, commonly called Mana-Liot, son of Mani of Sheepfell, the son of Snorri the Priest, 185.

LODVER, Hlöðver, son of Thorfin, Earl of Orkney, 71.

LOFT o' th' Eres, otherwise called the Old, brother-in-law to Ingolf Ernson, according to the Landnáma, 179.

LYNG-TORFI, "the greatest scoundrel and ruffler," is, at Thorarin's request, engaged by Bardi for the former's deep plan of revenge on the Gislungs, 194-196; is bought over by Thorarin to obtain two good weapons from the Gislungs, in which Lyng-Torfi succeeds, 197, 198; cf. 215, 229, 235, 236, and notes to pp. 197, 198.

MANA-LIOT, see Liot.

MANI, the son of Snorri the

Priest, dwelt at Sheepfell, 185, 189.

MAR, the son of Hallward and Thora, the widow of Thorstein Codbiter, of Holyfell, 19; betakes himself with all his to Holyfell, and becomes the foreman of Snorri's household, 26; goes with certain of Snorri's household to the folding business at Tongue, and wounds Biorn of Drapalithe, 52, 53; is wounded by the assassin Swart, sent by Vigfus of Drapalithe to take the life of Snorri the Priest, 61; joins Snorri in the slaying of Vigfus, 61, 62; is outlawed for it by Arnkel the Priest for three years, 65; sorely wounded in the fight of Swanfirth, 120; his wound judged on at Thorsness Thing, 131; entrusted by Snorri, when he sets out to attack Biorn the Broadwickers' Champion, to deal him a wound that may do for him, 132; "but Mar let his hand fall," &c., 133.

NAIL, Nagli (Neal), a Scotch thrall, 32; fights with Thorarin the Swart against Thorbiorn the Thick, but runs away as "one witless with fear," and is just caught by Thorarin in time to be saved from destruction, 36, 37.

NIAL, Njáll, in Nipsdale, harbours Bardi and his band for a night at Thorarin's request, going to the south, 218, 221, 222; is visited by Bardi retreating to the north from the Heath, 243.

ODD, called Gefn's-Odd, see Gefn's-Odd.

ODD, son of Katla the witch-wife of Holt, 27; accompanies Gunnlaug Thorbiornson on his visits to Mewlithe, 28, 29; slanders Geirrid of Mewlithe for having bewitched Gunnlaug, 29; is sent by Thorbiorn of Frodis-water to Cunning-Gils for news about lost horses, 32; mis-states the words of Gils so as to bring about the Mewlithe feud, in which he joins, dight in a magic kirtle of his mother's make, on which no weapons would bite, 33-38; in the fight he cut off the hand of Aud, Thorarin's wife, and afterwards said the latter himself had done it, 35, 44; is searched for at Holt by Arnkel and Thorarin, and hanged, 45-48.

ODD the Skald, otherwise known as Odd the Broadfirther (Landn. pp. 197, 198), author of Illugi's Lay, 30, 31.

ODD the Strong, better Rank, rakki [son of Thorvid, the son of Freyvid, the son of Alf of Vors], father to

Thormod the Priest, the son-in-law to Kiallak the Old, 12.

ODD of Midfirth, son of Ufeig (cf. vol. i.), 171.

OFEIG, ófeigr, a thrall of Arnkel's, 97; ran away, when Snorri and his band set on Arnkel, and fell into Ofeig's-force, 98.

OLAF, ólafr, of Asbiorn's-ness, first cousin of Bardi, joins his expedition to Burgfirth, 202, 214, 221, 228.

OLAF, son of Eyvind, of Drangar, gathers the folk of the Strands to fall on Uspak, and having besieged him awhile, retires on his promising to fare peacefully, 164.

OLAF Feilan, Thorstein Codbiter's father-in-law, 14.

OLAF the Holy, King of Norway, 1015-1030, 179, 185, 190; receives Bardi in a friendly way when, an outlaw from Iceland, he goes to Norway, 255.

OLAF Peacock, Pá, of Herdholt, 184.

OLAF the White, hvíti, son of Ingiald, "the greatest war-king west-over-the-sea" (King of Dublin), married to Auth the Deep-minded, 4.

ORLIG, örlygr, a freedman of Thorbrand of Swanfirth, dwelt at Orligstead, which he bought from Thorolf Halt-foot, 13; his death, 82.

ORNOLF the Fishdriver, Ornólfr fiskreki, the father of Thorolf Mostbeard, 5.

OSK, daughter of Thorstein the Red, the son of Auth the Deep-minded, wife to Hallstein, the son of Thorolf Mostbeard, 12.

OSVIF the Wise, ósvífr hinn spaki, son of Helgi, the son of Ottar, 12.

OTTAR, Ottarr, son of Biorn the Easterner, married to Gro, daughter of Geirleif of Bardstrand, 12, 52.

PALNATOKI, 75.

RAFARTA, daughter of Kiarfal, an Irish king, married to Eyvind the Eastman, whose son was Helgi the Lean, 4.

RAGNAR Hairy-breeks, R. Loðbrók, father to Sigurd Worm-in-eye and that ilk, 4.

RAGNHILD, daughter of Thord, wife of Thorod Thorbrandson of Swanfirth, 135.

RANVEIG, daughter of Sigurd, the son of Thorir Hound and Unn, the daughter of Snorri the Priest, 184.

RAVEN the Víking, an evildoer and outlaw infesting the Strands, joins the company of Uspak when he sets up in Wrackfirth, 164; he guards one flank of Uspak's strong work at Ere, and is mortally wounded by

Thrand the Strider, 168-170.

Ref, Refr, otherwise known as Skald-Ref and Templegarth-Ref, son of Guest, the son of Biorn, the son of Helgi, the Priest of Templegarth, 29, 111.

Rolf, Hrólfr, see Thorolf Mostbeard.

Rolf the Hersir (of Agdir in Norway), father to Astrid, the wife of Kiallak the Old, 12.

Sam, Sámr, the son of Bork the Thick, goes under Snorri's command to fight Uspak of Ere in his work, 169.

Sel-Thorir (al. Sealthorir) of Redmel, son of Grim, 20, 154.

Sidefolk, the men of Whitewaterside, a name given to the northern slope of the upper Whitewater valley in Burgfirth, 219.

Sighvat, son of Sturla Thordson of Hwamm, 185.

Sigmund, son of Thorbein, 13.

Sigrid, daughter of Snorri the Priest, married to Brand the Bounteous, the son of Vermund the Slender, 183; her second husband was Kolli, the son of Thormod, a brother's son of Steinthor of Ere, 183, 189.

Sigurd, son of Lodver, Earl of the Orkneys, harries about the South-isles (Hebrides), 71. Ob. 1014.

Sigurd, son of Thorir Hound of Birchisle, the second husband of Unn, the daughter of Snorri the Priest, 184.

Sigurd Worm-in-eye, son of Ragnar Hairy-breeks, father to Thora, the mother of Ingiald, the father of Olaf the White, 4.

Sigvaldi, an earl, 179.

Skald-Ref, Skáld-Refr, son of Guest, 29, see Ref.

Slaying Stir, see Stir.

Snorri, the son of Snorri the Priest, dwelt at Tongue after his father, 185, 189.

Snorri, son of Sturla, the son of Thord, 185.

Snorri, son of Thorbrand of Swanfirth, 20; fights in the battle of Swanfirth and is wounded, but healed of his hurts by Snorri the Priest, 129; goes to Greenland with his brother Thorleif, and afterwards to Vineland the Good with Thorfin Karlsefni, fell in battle there with the Skrælings, 135.

Snorri the Priest, Goði, son of Thorgrim the Priest and of Thordis Sur's (Thorbiorn Sur's) daughter, born 963, first named Thorgrim, then, by reason of his youthful recklessness, Snerrir, and finally Snorri; fostered by Thorbrand of Swanfirth and therefore was foster-brother

of his five sons, 20; goes abroad with Thorleif Kimbi and Thorod his brother, A.D. 977, 21, 190; stays the winter of 977-8 with Erling Skialgson of Sole in Norway, 22; returns to Iceland, 978, and comes home in the guise of an impoverished spendthrift, and Bork the Thick, his uncle and stepfather, was loth to harbour him for the winter, 22, 190; his behaviour on the visit to Holyfell by Eyolf the Gray, the slayer of his mother's brother, 23; outwits Bork, as to which of them shall own Holyfell, and drives him away thence, 24, 25; his person, household ways, chiefship, 26; sets up house at Holyfell, 26, 27; backs the suit of Thorbiorn the Thick against Geirrid of Mewlithe for witchery, 29, 30; stays the fight at Thorsness Thing between Thorgrim Kiallakson and Illugi the Black, 31; takes up the blood-suit after Thorbiorn the Thick, 50; summons Thorarin the Swart for the slaying of Thorbiorn the Thick and his folk to Thorsness Thing, and makes him and his fellow-fighters all guilty outlaws, 50-52; wins a suit for assault set afoot by Vigfus of Drapalithe against his uncle Mar Hallwardson, 52, 53; bargains with Stir not to join Thorgest the Old against Eric the Red, on condition of having Stir's aid secure in future troubles, 54; escapes the assassin Swart, set upon him by Vigfus of Drapalithe, and slays Vigfus in return, 60-62; is forced by Arnkel to pay heavily for it at the Thorsness Thing, 65; counsels Stir how to get rid of his Bareserks, 67; goes, on hearing of the fate of the Bareserks, to Stir, and wooes Asdis his daughter, and marries her shortly afterwards, 70; takes in Thorod Scat-catcher and gives him in marriage his half-sister Thurid, 72; takes up for his brother-in-law, Thorod the Scat-catcher, the blood-suit against Biorn the Broadwick Champion for the slaying of Ern and Val, the sons of Thorir Wooden-leg, 74, 75; takes from Thorolf Halt-foot the woodland of Crowness in bribe for suing Arnkel for the hanging of Thorolf's thralls, 81; in this suit, which is eventually put in arbitration, Snorri only gets thrall's-gild for the thralls, much to Thorolf's disgust, 81, 82; refuses the Thorbrandsons his aid in claiming at Arnkel's hands

the inheritance of Orlig of Orligstead, 83; refuses Thorolf Halt-foot to restore to him the wood of Crowness, 86, 87; is charged by common rumour with having sent Thorleif the Eastfirther for Arnkel's head, 94, 95; at an autumn feast at Holyfell he is taunted for cowardice by Thorleif Kimbi, and makes up his mind, in alliance with the Thorbrandsons, to take Arnkel's life, 95-97; sets out with Thorbrand's sons, and slays Arnkel at Orligstead, 97-100; Biorn the Broadwickers' Champion's estimate of him, 106; acts with Steinthor of Ere as umpire in the turf-play suit at Thorsness Thing, 109; urges in vain the sons of Thorbrand to desist from an armed attack on Arnbiorn of Bank, but thwarts it at the proper moment, 110-112; plans that Egil the Strong should assassinate some Broadwicker at the games at Playhall-meads, 113; feigns inactivity in order to make Steinthor of Ere believe that he will allow him to bring the thrall-gild for Egil to Swanfirth peacefully, 116; but he gathers a band quietly and goes by sea to Swanfirth, where he arrives before Steinthor, 118; endeavours to prevent the Thorbrandsons fighting, 118; is drawn against his will into the battle of Swanfirth, and readily comes to terms of truce on seeing the Broadwick folk bring up their band to Steinthor's aid, 119-123; harbours the sons of Thorbrand after the battle of Swanfirth and heals them, 127-129; makes a lasting peace with Steinthor at Thorsness Thing, 131; goes to attack Biorn the Broadwickers' Champion and fails ignominiously, 132-134; takes the lead in introducing Christianity in the west country and builds a church at Holyfell, 135; gives counsel how to drive out the ghosts at Frodis-water, 150, 151; exchanges the seat of Holyfell for Tongue in Sælingsdale, or Sælingsdale-Tongue, and goes to fetch the corpse of Stir to Iorfi in Flysa-wharf, 153; the same year he went south to Burgfirth to avenge his father-in-law, with four hundred men, but had to fall back for an overwhelming force of Burgfirthers on the south of Whitewater, 153, 154; in this suit too he failed at the Althing, 154; rides again south to Burgfirth with fourteen men, and takes the life of Thorstein Gislison of By and his

son, and cunningly eludes his pursuers, 154, 192, 218, 219; his dealings at Thorsness Thing with Thorstein of Hafsfirthisle, 154-156; the blood-suit for Thorstein Gislison is settled at the Althing, and all who were with Snorri in that affair were exiled, 156, 157; he owns sea-drift shores north in Bitter, and is robbed by Uspak of a quantity of whale-flesh, 157-160; has Uspak and his men all judged guilty for the robbing of Alf the Little and for other misdeeds, 163; executes the doom of forfeit at Ere and divides the seized goods among the aggrieved parties, 164, 165; on Uspak's robbing Alf a second time Snorri takes him and all his household to himself, 166; sends for his former man, Thrand the Strider, to come as if on an errand of "trials of manhood," 167; on Thrand's arrival he sends to Sturla Thiodrekson a message to meet him next day at Tongue in Bitter, and gathers folk for a journey thither himself, 168; sets out and overcomes, with Sturla's aid, Uspak, 168-170; coming with Thorgils Arison from his wedding, he meets Bardi and protects him by making Thorgils give out the speech of truce, 244-246; goes to Thorarin of Lechmote, 247; acts on Bardi's behalf in the settlement of the latter's affairs at the Althing, 248-250; marries his daughter Aud or Unn to Bardi, 256; his life summed up, 183, 190; his children enumerated, 183-185, 190; his death, 185, 190; his bones taken out of earth, 185.

Sons (The) of Eid, see Illugi and Eystein.

Sons (The) of Gudbrand, see Hun and Lambkar.

Stein, Steinn, see Thorstein Codbiter.

Stein, son of Gudmund of Asbiorn's-ness, joins his brother Bardi in the expedition to Burgfirth, 212, 221, 228; fights, jointly with his brother, in the second brunt of the battle on the Heath against the sons of Eid, one of whom he slays, 239; is outlawed for three years, 250 (cf. Bardi); returns to Iceland and gets, through Eyolf of Burg, his share in the family estates, 256.

Steingrim, son of Gudmund of Asbiorn's-ness, joins his brother in his expedition to Burgfirth, 212, 221, 228; fights in fellowship with his brother Stein in the second brunt of the battle on the Heath, against the sons of Eid, one of whom he slays,

239; is outlawed for three years, 250 (cf. Bardi); returns to Iceland and obtains, through Eyolf of Burg, his share in the estates belonging to the family, 256.

STEINOLF the Low, Steinólfr lági, son of Rolf the Hersir of Agdir, and brother to Astrid, the wife of Kiallak the Old, 12.

STEINTHOR of Ere, son of Thorlak Asgeirson and Thurid, daughter of Audun Stote, 21; takes in the Norwegian skipper Biorn, 32; refuses Thorgerd to take up the blood-suit after her husband, Vigfus of Drapalith, against Snorri the Priest, 63; refuses to give his sister Helga in marriage to Thorleif Kimbi, 108, 109; acts as umpire with Snorri in the turf-play suit at Thorsness Thing, 109; leads the Broadwickers bringing the thrall-gild for Egil to Thorbrand of Swanfirth, 116-119; has, in consequence, to fight the battle of Swanfirth, 119-123; and, little before Yule the same year, the battle of Swordfirth, 123-127; accepts the peace award by Vermund the Slender and the wisest men, and holds peace well ever after, 130, 131; goes with Snorri to Burgfirth on his first as well as his second expedition in revenge for the slaying of Stir, 153, 154.

STIR (real name Arngrim), commonly known as Slaying Stir, Víga-Styr, so called because he was "very masterful and exceeding in wrongfulness," son of Thorarin the Priest, the son of Kiallak the Old, his person described, 21; kills two men fighting at Thorsness Thing against Illugi the Black, 31; has his house at Lava, 31; backs Eric the Red against Thorgest the Old, from whom he draws supporters, Snorri the Priest included, 54; relieves his brother Vermund the Slender of his Swedish Bareserks, 58, 59; slew with their aid Thorbiorn Jaw, 59, 60; refuses to take up the blood-suit for his kinsman, Vigfus of Drapalith, against Snorri, 62, 63; remonstrates with the Bareserk Halli for talking to Asdis his daughter, 66, 67; takes counsel with Snorri, how to rid himself of the Bareserks, 67, 68; his treachery to and murder of them, 67-70; betroths Asdis to Snorri the Priest, 70, 71; acts, with his brother Vermund, as umpire in the suit brought by Snorri against Arnkel for the latter's killing

of his father's thralls, 81, 82; fights in the battle of Swanfirth, first on Steinthor's side and then against him on Snorri's, in both cases killing a man, 121, 131; becomes a Christian, and builds a church at his home "Under-the-Lava," 135; slain at Iorfi by a weakling of a boy, 153, 189-191; avenged by Snorri the Priest, 154, 192.

STURLA, son of Thiodrek, called Slaying-Sturla (brother of Thorbiorn Thiodrekson, vol. i.), dwelt at Stead-Knoll in Saurby, owned drift-shores north in Bitter, 158; is robbed by Uspak of Ere of a quantity of whale-flesh, 158-160; proposes to Snorri a joint attack on Uspak of Ere, 166; sets out and joins Snorri at Tongue in Bitter, and with him overcomes Uspak, 168-170.

STURLA, son of Thord, commonly called Hwamm-Sturla, married to Gudny, the daughter of Bodvar, 185.

STYRBIORN the Strong, Styrbjörn sterki, wins Jomsburg, invades Sweden, and falls on Fyrisfield, 75.

SUMMERLID the Yeller, Sumarliði gjallandi, dwelt at Swinewater, 201.

SUR, see Thorbiorn Sur.

SVEIN, son of Harek of Thiotta, 257.

SWART the Strong, Svartr hinn sterki, a thrall belonging to Vigfus of Drapalithe, sent to kill Snorri the Priest, in which he fails, 60, 61.

TANNI the Handstrong, brother to Thorfinna the Skald-woman, joins the chase for Bardi, 232; fights in the third brunt of the battle on the Heath against Bardi, before whom he falls, 240; no were-gild paid in atonement for him, 249.

TEMPLEGARTH-REF, Hofgarða-Refr, see Ref.

THORA, Þóra, daughter of Olaf Feilan, wife to Thorstein Codbiter, 14; mother of Bork the Thick, 18; and of Thorgrim the Priest, 19; kept house at Holyfell after the death of her husband, and bore Mar, the son of Hallward, 19.

THORA, daughter of Sigurd Worm-in-eye, mother of Ingiald, the father of Olaf the White, 4.

THORA, the daughter of Snorri the Priest and Hallfrid, daughter of Einar, married first to Keru-Bersi, afterward to Thorgrim the Burner, 184, 189.

THORARIN of the Cliffs, a goodman, wounded by Haldor the Skipper, 203, 296, 297.

THORARIN of Thwartwater-

lithe, father-in-law to Arni Thorgautson of Highfell, joins in the chase of Bardi, 231; is sorely wounded in the battle of the Heath, 242.

THORARIN the Swart, svarti, of Mewlithe, son of Thorolf Heriolfson and Geirrid, daughter of Thorolf Halt-foot, 14; married to Aud, his personal appearance and character, 27; harbours Alfgeir, a South-island skipper, together with his thrall, Nail, 32; has a fighting horse on the fell-pasture, 32; is accused by Thorbiorn the Thick of Frodis-water for having stolen his missing horses, whence the Mewlithe feud, 33-44; he seeks shelter with Vermund the Slender, his brother-in-law, and Arnkel the Priest, his uncle, and tells them the news of the fight in the "Mewlithe Songs," 39-44; takes counsel with Arnkel how to meet the blood-suit, 49; is summoned by Snorri the Priest to Thorsness Thing, 50, 51; goes with Vermund to Daymeal-ness to get him a ship, and goes abroad, 51, 52; comes to Thrandheim, and straightway goes "west-over-the-sea with Alfgeir, and is out of the story," 55.

THORARIN the Wise, hinn spaki, son of Thorvald, fosterer of Bardi, a Priest, dwelt at Lechmote: advises Bardi to seek, in a meek and gentle manner, atonement for his brother Hall at three consecutive Althings, 194, 195; causes two pet horses of Thord of Broadford to be taken away from him while attending the session of the third Althing at which Bardi craved the atonement, in order to have a pretext for sending spies to Burgfirth to find out what Bardi's foes were after, 196, 208; gets Lyng-Torfi to trick Thorgaut and Thorbiorn of Walls out of weapons famed for victory, 197-199, 215, 216 (cf. 235); advises Bardi, how to gather together a band of revenge for the south, and whom to select, 199-205 (cf. 253); sends Bardi to Thord of Broadford with his horses, 208; meets (by appointment, 211) Bardi and his band near to Burg and hands Thorgaut's good sword to him, 215; lays down the plan for Bardi's tactics, 217-221; advises Bardi not to make haste in fetching the dead from the battlefield on the Heath, 243.

THORBEIN, þorbeinir, of Thorbeinstead, married to Gunnfrid, daughter of Thorolf Halt-foot, 13.

THORBERG, Þorbergr, son of Thorarin the Wise, Bardi's foster-father, joins Bardi's expedition to Burgfirth, 211; is provided by his father with the good weapon Lyng-Torfi tricked out of Thorbiorn Brunison of Walls, 215, 234, 235; taunts Ketil Brusi with having his (Ketil's) own weapon to fight him with, 235; fights with Thorgaut in the first brunt of the battle on the Heath, 236; is the first to urge retreat after the third brunt of the Heath-fight, 241.

THORBIORG, Þorbjörg, daughter of Thorstein Windy-Nose, wife to Slaying Stir, 32.

THORBIORN, Þorbjörn, short Biorn, father to Gudrun, the wife of Bardi, his miserliness to Bardi, 243, 244.

THORBIORN, son of Bruni, dwelt at Walls [but according to Landnáma, ii., 3, p. 70, at Stones, Steinum], 197; refuses Lyng-Torfi his good weapon, 198 (but see note and cf. pp. 215, 235, 236); his visions on the morning of the day that Gisli was slain, as he prepares to go to the stithy of Thorgaut at Thorgautstead, 223-226; urges the calling out of the chase for Bardi, 230, 231; fights in the first brunt of the battle on the Heath and is slain by Bardi, 235-237; is atoned by being paired against Thorod, son of Hermund, 249.

THORBIORN Jaw, Kjálki, slain by Slaying Stir, 59, 60.

THORBIORN Sur, Súrr, father of Thordis, the wife of Thorgrim the Priest, and of Gisli and Thorkel, 20.

THORBIORN the Thick, digri, of Frodis-water, son of Worm the Slender, was married first to Thurid, the daughter of Asbrand of Combe, afterwards to Thurid, daughter of Bork the Thick, half-sister of Snorri the Priest, 26, 27; summons Geirrid of Mewlithe for having tormented his son Gunnlaug as a ride-by-night, 29, 30; his stud-horses on the fell-pastures are lost one autumn, 32; sends Odd, Katla's son, to Cunning-Gils to learn what has become of them, 32; misled by Odd's "slippery" account of Gils' message, he suspects Thorarin the Swart of Mewlithe, though innocent, of horse-stealing, and goes to ransack the house of Mewlithe (for horseflesh), 33, 34 (cf. 52); fights with Thorarin the Swart at Mewlithe, and is slain by him at Combe-Garth, and laid in cairn by his wife, 35-38; the blood-suit after him taken up by Snorri the Priest, 50-52;

shortly afterwards his widow married Thorod Scat-catcher, 72.

THORBIORN, son of Vifil (who was a freedman of Aud the Deep-minded, and dwelt at Vifilsdale), aids Eric the Red in the blood-suit brought against him by Thorgest the Old, 54.

THORBRAND, son of Snorri Thorbrandson, fell in Vineland, 135.

THORBRAND, Þorbrandr, son of Thorfin of Swanfirth, 11; his freedmen Ulfar and Orlig buy for themselves lands from Thorolf Halt-foot, 13; fights with Thorstein Cod-biter against the Kiallekings for the sanctity of the soil of Thorsness Thing, 15, 16; fosters Snorri the Priest, 20; had for wife Thurid, daughter of Thorfin Sel-Thorison, 20; calls on his sons to help Arnkel in the second burial of Thorolf Halt-foot, 91; interprets two visions, reported by his men, as foreboding troubles to him and his sons, 112, 113; busies himself with other peace-makers in separating the fighters in the battle of Swanfirth, 123.

THORBRANDSONS, the five sons of Thorbrand Thorfinson of Swanfirth: Thorleif Kimbi, Snorri, Thorod, Thorfin, Thormod, 20; give aid to Eric the Red, when prosecuted by Thorgest the Old for the slaughter of his sons, 54; claim in vain at Arnkel's hands the inheritance of Orlig of Orligstead, and vainly pray Snorri for aid in the matter, 82, 83; at Thorolf Halt-foot's urging they attempt to seize on Ulfarsfell after the murder of Ulfar, but, finding Arnkel already in possession, desist, 85; are again refused aid in the matter by Snorri, 85, 86; lend Arnkel reluctant aid to bury Halt-foot a second time, 90, 91; at an autumn-feast at Holyfell they fall to pairing of men at Snorri's expense, but enter an alliance with him in the end to take Arnkel's life, 95-97; their violence so feared that no one dared tenant Ulfarsfell and Orligstead, 97; they band together with Snorri, and slay Arnkel at Ulfarsfell in the night, 97-100; they play at turf-play about their booth at Thorsness Thing, 109; they go on an armed onset against Arnbiorn of Bank, which Snorri with his folk thwarts in time, 110, 111; they bribe their father's thrall, Egil the Strong, to go and assassinate one or other of the Broadwick men, 113; they precipitate the fight of Swan-

firth and bear themselves valiantly, 119-123; they bring about the battle of Swordfirth with the Eredwellers, in which they come to grief, 125-129.

THORD, Þórðr, of Broadford, loses at the Althing two peculiarly coloured horses, greatly valued by him, 196; has these horses restored to him through Bardi by Thorarin of Lechmote, 208, 209.

THORD Fox, Melrakki, a fosterling of Gudmund of Asbiorn's-ness, one of Bardi's following, 202, 221, 228; heavy work laid on him by Bardi, and stoutly carried out, 205-207.

THORD Hesthofdi, son of Snorri, of Stead in Skagafirth, harbours Kollgris after the Heath-battle, 249, 250.

THORD the Yeller, Gellir, son of Olaf Feilan and brother-in-law to Thorstein Codbiter, 14; settles peace between Thorstein and the Kiallekings after the fight at Thorsness Thing, 16-18; setting up the Quarter Things, he ordained Thorsness Thing to be the Quarter Thing of the Westfirthers, 18; father of Eyolf the Gray, 23.

1. THORD Kausi, Þórðr kausi, *i.e.* the Cat, son of Snorri the Priest, sent by his father with his priest and Kiartan his nephew to put an end to the hauntings of Frodiswater, 151; dwelt in Dufgusdale, 185, 189.

2. THORD Kausi, baseborn son of Snorri the Priest, 189.

THORD, son of Sturla Thiodrekson, married to Hallbera, the daughter of Snorri the Priest, 184.

THORD, son of Sturla Thordson of Hwamm, 185.

THORD, son of Thorgils the Eagle, who was the son of Hallstein, the Priest of Hallstein-ness, 135.

THORD Wall-eye, blígr, son of Thorlak Asgeirson of Ere and Thurid, daughter of Audun Stote, 21; dwelt at the place called Cnear within Broadwick, 104; chaffs Biorn on the fatherhood of Kiartan of Frodiswater, 105, 106; refuses insultingly to consent to his sister Helga marrying Thorleif Kimbi, 108, 109; is smitten by a large piece of turf under the poll at Thorsness Thing, wherefrom an armed fight befell, 109; so eager-tempered, that he could not be allowed to play with his equals at Playhalls, 112; sits beside the game, and, with Biorn the Broadwickers' Champion, does mess-ward's ser-

vice and discovers the assassin Egil, 115; betakes himself with those of Broadwick to bring the thrall's-gild to Swanfirth, fights in the ensuing battle, and is left severely wounded at Ere, 116-122; is healed of his wound by Yuletide, and joins in the fight of Swordfirth, 124-127; his wound at the Swanfirth fight atoned for, 131.

THORDIS, Þórdís, d. of Asmund the Long-hoary, married to Glum, the son of Uspak of Ere, 171.

THORDIS, by-named Gefn, a widow dwelling at Bank, 200, 209.

THORDIS, daughter of Snorri the Priest and Hallfrid, the daughter of Einar, married to Bolli, the son of Bolli and Gudrun, the daughter of Osvif, 184, 189.

THORDIS, daughter of Thorbiorn Sur (only called Sur in this story), was married:—

1. To Thorgrim the Priest, son of Thorstein Codbiter, whom she bore the posthumous son Thorgrim, generally known as Snorri the Priest, 20.
2. To Bork the Thick, brother of her former husband, 20, 190; ordered by him to give good cheer to her brother's slayer, Eyolf the Gray, she makes an attempt on the latter's life, 23; divorces Bork, 25; her bones taken out of earth, 185.

THORFIN, Þorfinnr, son of Fingeir of Swanfirth, 11; fights with Thorstein Codbiter for the sanctity of Thorsness Thing against the Kiallekings, 15, 16.

THORFIN, son of Gudlaug the Wealthy of Streamfirth, 179.

THORFIN, son of Sel-Thorir of Redmel, father-in-law of Thorbrand of Swanfirth, 20, 154.

THORFIN, son of Thorbrand of Swanfirth, 20.

THORFIN Karlsefni (son of Thord Hesthofdi), goes to Vineland the Good, 135.

THORFINNA, the Skald-woman of Thorwardstead, mother to Eyolf and sister to Tanni, 232.

THORGAUT, Þorgautr, evidently of Thorgautstead, not of Sleylech, owner of a good weapon which Lyng-Torfi gets away from him, 197, 198, cf. 215, 216, and 235, 236; is at work in his stithy when his son Gisli is brought dead to him, 224, 229; opposes at first laying chase to Bardi, but after-

wards joins in it, 230, 231; fights against Thorberg in the first brunt of the battle on the Heath, and is slain by Bardi, 235-237.

THORGEIR, Þorgeirr, of Asgarth's-knolls, married to Halldora, the daughter of Snorri the Priest, 184.

THORGEIR, son of Geirrod of Ere, in Landnáma surnamed Staple, Kengr, allies himself with Thorstein Codbiter to enforce the sanctity of the soil of Thorsness Thing, and fights with him against the Kiallekings to that end, 15, 16.

THORGEIR, son of Havar, 154.

THORGERD, Þorgerðr, daughter of Thorbein, wife to Vigfus Biornson of Drapalith, 13, 52; goes from one to another of the chiefs to get them to take up the blood-suit after her husband, which, at last, is taken in hand by Arnkel the Priest, 62-65.

THORGERD, daughter of Thorbrand of Swanfirth, 20; married to Thormod, son of Thorlak of Ere, 108; refuses to go to bed with her husband after the battle of Swordfirth till she knows that his brother Bergthor is dead, 130.

THORGEST the Old of Woodstrand (son of Stein Much-sailing), goes between the Thorsnessings and the Kiallekings fighting at Thorsness Thing, 15, 16; brought a lawsuit at Thorsness Thing against Eric the Red for the slaughter of his sons, 54.

THORGEST, son of Thorhall, see Guest, son of Thorhall.

THORGILS, -GISL, a Norw. skipper, takes on board for Iceland Hall Gudmundson, whom the Hareksons slay, keeps the murder secret for a year, receives reluctantly the moiety of Hall's goods at the hands of Bardi, 193.

THORGILS, son of Ari of Reek-knolls, 154; goes north to Thwartwater in Eyiafirth to marry the daughter of Einar Eyolfson, brother to Gudmund the Rich, 209; coming from the north is persuaded by Snorri to pronounce the solemn formula of truce, not knowing that enemies, Bardi and his, were in the company, 244-246; his regret in learning from Snorri the true story, 247; takes part in settling Bardi's affairs at the Althing, 248-250.

THORGILS, son of Gellir, father to Ari the Learned, 11.

THORGILS the Eagle, son of Hallstein the Priest, the son of Thorolf Mostbeard, 135.

THORGILS, son of Snorri, the

son of Alf-a-Dales, commonly called Hallason, 154, 183.

THORGILS, son of Thorbein, brother to Thorgerd, the wife of Vigfus Biornson of Drapalith, 13.

THORGISL Hewer, höggvandi, of Hewerstead, joins the chase for Bardi, 231, 232; fights in the second brunt of the battle on the Heath, and receives a mortal wound from Thorgisl, the son of Hermund, 238-240; no were-gild was paid in atonement of him, 249.

THORGISL of Middleham, first cousin of Gefn's-Odd, a valiant man and a good skald, one of Bardi's followers, 200, 204, 210, 220.

THORGISL of Ternmere, son of Hermund, Bardi's first cousin, joins his expedition to Burgfirth, 202, 220; fights his namesake, Th. Hewer, in the second brunt of the battle on the Heath, and wounds him severely in the face, 239, 240.

THORGRIM Burner, Sviði, second husband of Thora, the daughter of Snorri the Priest, 184.

THORGRIM the Priest, son of Kiallak the Old, 12; joins his brother-in-law, Asgeir of Ere, to break the sanctity of Thorsness Thing, 14; fights thereon with the Thorsness folk, 15, 16; is ordered by Thord Yeller to maintain the temple of the Thorsnessings half at his and his Thingmen's costs, 17; Thord gives him his kinswoman, Thorhild, in marriage, *ib.*; they live at Bearhaven, 20; strives with Illugi the Black at Thorsness Thing about the jointure and dowry of Ingibiorg, Asbiorn's daughter, 30, 31; his death, 31.

THORGRIM the Priest, son of Thorstein Codbiter, born the year that his father died, first called Grim, but Thorgrim after being dedicated to Thor, 19; "was a chief as soon as he had age thereto," wedded Thordis Sur's daughter of Dyrafirth, slew Vestein Vesteinson (see note to p. 20), and was killed in turn by his own brother-in-law, Gisli Surson, Vestein's foster-brother, 20.

THORGRIMA the Witchface, Galdrakinn, wife of Thorir Wooden-leg, 38; raises, at the bidding of Thorod the Scat-catcher, a wizard storm against Biorn the Broadwickers' Champion, 106-108; lives at Frodis-water on bad terms with Thorgunna, 138; falls sick from the hauntings at Frodis-water and dies and walks again in the company of her husband, 150-152.

THORGUNNA, a South-island woman, arrives at Rib on Snowfellness in a keel of Dublin, noted for her costly personal belongings, 136; refuses Thurid of Frodis-water to sell her good things to her, yet goes to lodge at Frodis-water and there dights her bedroom with great splendour, 136, 137; stately of mien, queer of temper, yet exceeding well-mannered, 138; a shower of blood wets hay and tools and clothes of the haymakers, but all dries speedily again except what Thorgunna had to do with, 139, 140; she falls ill and makes her will bidding to be buried at Skalaholt, and that her bedgear should be burnt after her death, whereupon she dies, 140, 141; she is brought to Skalaholt, and on the way walks again, 142-144; her bedgear is not burnt (hence the hauntings of Frodis-water), 142, cf. 147; but on being burnt the ghosts obey the jurisdiction of a door-doom and depart, 151, 152.

THORHALL, goodman of Iorvi, 190; slain by Stir, 191.

THORHILD, daughter of Thorkel Main-acre, kinswoman (others say "daughter") of Thord the Yeller, wife of Thorgrim the Priest, son of Kiallak, 17; lives with her husband at Bearhaven, 20.

THORHILD, baseborn daughter of Snorri the Priest, 189.

THORIR Hound, Hundr, of Birchisle in Halogaland (created baron by King Olaf the Holy), 184, 259.

THORIR, son of Gullhord, dwelt at Tongue in Bitter, and had the wardship there of the drift-rights of Sturla Thiodrekson of Saurby, 158; is robbed by Uspak of a quantity of whale-flesh, 158-160; he intercepts Uspak returning with spoil from Thambardale, and puts him to flight, 161-163.

THORIR Wooden-leg, son of Ern of Ernknoll, joins Thorbiorn the Thick in ransacking the house of Thorarin the Swart of Mewlithe, 33; loses his leg in the fight that ensued, 36; is healed, and goes with wooden leg afterwards, whence his nickname, 38; he and his sons blame Thorod Scat-catcher for putting up with Biorn Broadwickers' Champion's visits to Frodis-water, 73; lives with Thorod at Frodis-water, 138; knows how to account for the Moon of Weird appearing on the wall of the hall at night, 145; being attacked by the ghost of a lately dead shepherd at Frodis-water, he falls sick and dies, and walks

again till expelled the house by a door-doom sentence, 146-152.

THORKEL Main-acre, "neighbour" of Thord the Yeller, and father-in-law to Thorgrim the Priest, son of Kiallak, 17.

THORKEL, son of Thorbiorn Sur, brother to Gisli Surson, 20.

THORLAK, son of Asgeir of Ere, married to Thurid, the daughter of Audun Stote, 21, 108.

THORLEIF, an Eastfirther and a vagabond, prays Snorri to take him in, but after a long talk with the latter goes to Arnkel on the same errand, and makes an attempt upon his life, and is slain by Arnkel, 94, 95.

THORLEIF, son of Snorri the Priest, dwelt on Midfellstrand, 185, 189.

THORLEIF Kimbi, son of Thorbrand of Swanfirth, 20; goes abroad with Snorri the Priest, 21; returns next year in a most showy fashion to his home in Swanfirth, 22; rates Snorri the Priest for his repeated refusals to back him and his brothers against Arnkel, 86; insults Snorri for cowardice, and receives from him as a gift an axe, and makes an alliance with him to take Arnkel's life, 96; sets boldly on Arnkel at Orligstead, and is banished the country for three years as having given Arnkel his death-wound, 99, 101; takes berth on board a Norway craft in Streamfirth, and in the journey is smitten by Arnbiorn Asbrandson with a hot stirring stick and scalded, 101-103; comes back after two years to Iceland, 104; his wooing of Helga, daughter of Thorlak of Ere, thwarted by her brothers, Steinthor and Thord Wall-eye, 108, 109; leads his brothers on an armed onset against Arnbiorn of Bank, and beards Snorri attempting to stave it off, 110; by his rashness he brings about the battle of Swanfirth, and fights valiantly, 119-123; precipitates the battle of Swordfirth by shooting a spear at Steinthor's men, and mortally wounding his brother Bergthor, 125; in attempting to fetch Thord Wall-eye a death-blow, Steinthor smites his leg from him, 126; walked with a wooden leg ever after, 129; had atonement for his hurt at Thorsness Thing, 131; goes to Greenland and there lived to old age, 135.

THORLEIK, Þorleikr, goodman of Iorvi, fosters Guest, son of Thorhall, 191, 192.

THORLEIK, son of Brand, a brother's son of Stir, goes with Snorri on his first as well as his second journey to Burgfirth in revenge for Stir, his father-in-law, 153, 154.

THORLIOT, þorljótr, of Walls, or, as others say, of Sleybrook, fights with Eric Wide-sight in the first brunt of the battle on the Heath, and is slain by Eric, 237, 238.

THORLIOT, Yeller's fosterling, gjallandafóstri, of Swinewater, one of Bardi's following, 201, 210, 220.

THORMOD, þormóðr, son of Bork the Thick, goes with Snorri to fight Uspak of Ere in his work, 169.

THORMOD the Priest, son of Odd the Strong (a settler who dwelt at Redpoll-stead, Rauðkollsstaðir), on the northern littoral of Faxebay, 12.

THORMOD, son of Thorbrand of Swanfirth, 20.

THORMOD, son of Thorgaut, mows, with his brothers, Goldmead when Bardi falls upon them, 228; rides off to call out the chase after Bardi, 231, 232; fights in the third brunt of the battle on the Heath with Eyolf of Burg, whom he wounds severely, 241; but is himself sorely wounded in the battle, 242.

THORMOD, son of Thorlak Asgeirson of Ere and Thurid, the daughter of Audun Stote, 21; married to Thorgerd, the daughter of Thorbrand of Swanfirth, 108; dwelt at Bank on the southern side of Templewick, 116; joins his brother Steinthor to fetch a ten-oarer from Gruflunaust, and thus comes to fight with him the battle of Swordfirth, 124-127, 130; his son Kolli becomes the second husband of Sigrid, the daughter of Snorri the Priest, 183.

THORMOD, son of Trefil, *i.e.*, of Thorkel Welt (cf. Saga Lib. I., index), a poet, 62, 100, 122, 156.

THOROD, þóroddr, of Ternmere, son of Hermund, cousin of Bardi, joins his raid to Burgfirth, 202, 220; fights, in the first brunt of the battle on the Heath, with Thorbiorn of Walls, by whom he is severely wounded, 236, 237; yet he fights on in the second brunt, 239; but his wound was so heavy that he must be left on the field, 241; one of the Southerners coming upon the field of deed with Illugi the Black, finding Thorod alive, smites off his head, 242; is atoned by being paired with Thorbiorn Brunison, 249.

THOROD, by-named Kegward, Kergarðr, kinsman of the sons of Gudmund, overtakes the lands and property of Bardi and his brothers for three years, 250, 251; refuses to restore the land when, destitute after the shipwreck in Eyiafirth, they claim it to sell it for money, 254.

THOROD Scat-catcher, of the Midfell-strand kindred, so called because on a trading voyage to Dublin he saved the tax-gatherers of Earl Sigurd Lodverson of Orkney, and lent them his cock-boat for a handsome sum out of the scat they had collected, 71, 72; marries Thurid, the sister of Snorri the Priest, and sets up house at Frodis-water, 72, 73; waylays, with the sons of Thorir Woodenleg, Biorn the Broadwickers' Champion for befooling his wife, and when they are slain runs away, 73, 74; gets Snorri to take up the blood-suit, 74, 75; provoked by Biorn's visits, he bargains with Thorgrima Witchface to raise a storm at Biorn, 106, 107; invites Snorri to a summer feast, and invokes his aid against Biorn of Broadwick, 131, 132; becomes a Christian and builds a church at Frodis-water, 136; deals with Thorgunna, and with her will, contrary to her behest, 139-144; bewildered by the Moon of Weird, 145; goes with a crew of five in a ten-oarer west to Snowfellness to fetch stockfish, is drowned with all hands, they all walk again at Frodis-water till expelled the house by a door-doom sentence, 147-152.

THOROD, son of Snorri the Priest, wounded, at the age of twelve, in the battle of Swanfirth, 120; his wound judged upon at Thorsness Thing, 131; fights Uspak of Ere in his work under his father's command, 169; dwells at Spaewife's-fell in Skagastrand, 185, 189.

THOROD, son of Thorbrand of Swanfirth, 20; married to Ragnhild, the daughter of Thord, 135; goes with his foster-brother Snorri the Priest to Norway, and returns in a year, 21, 22; aids Arnkel in giving a second burial to Thorolf Halt-foot, 91; is severely wounded in the battle of Swordfirth, and healed of his hurts by Snorri, 128, 129; remains behind when his two brothers go to Greenland, and makes Swanfirth his home, 135; goes with Snorri to Burgfirth on his first as well as his second journey of revenge for the slaughter of

Stir, 153, 154; takes Swanfirth after the death of his father, farming also the tenements of Ulfar's-fell and Orligstead, 171; he digs up and burns the corpse of Halt-foot, 172; his leg-broken cow, and the bull Glossy, which at last kills him, 173-179.

THOROLF Bladderpate, Þórólfr Blöðruskalli, father to Vestar, the head of the line of the Ere-dwellers, 11.

THOROLF Halt-foot, Bægifótr, son of Biorn, the son of Bolverk Blinding-snout and of Geirrid of Burgdale, challenges Ulfar of Ulfar's-fell to a holmgang and slays him, but is himself maimed for life, 13; lived at Hvamm in Thorswaterdale, and sold Ulfar's-fell and Orligstead to Ulfar and Orlig, two freedmen of Thorbrand of Swanfirth, 13; his children and alliances, 13, 14; fights with Thorstein Cod-biter for the sanctity of Thorsness Thing against the Kiallekings, 15, 16; grows evil-minded in old age, 75; his dealings with Ulfar of Ulfar's-fell, 76-84; makes his slaves drunk at Yuletide, and sets them to burn Ulfar in his house, 79; plots against his son Arnkel for slaying his thralls, and bribes Snorri with the wood-land of Crowness to set a lawsuit afoot for it against Arnkel, 80, 81; obtains only ordinary thrall's-gild for them, and is mightily angry at Snorri therefor, 81, 82; hires Cunning-Gils to slay Ulfar of Ulfar's-fell, 83, 84; seeing Gils come running from the murder, he warns Thorbrand's sons to at once take possession of Ulfar's-fell, 84, 85; claims back from Snorri the wood of Crowness, and, on being refused, goes to his son Arnkel and proposes that they two wrest it from him jointly: this being in vain, he goes home in an evil mood, and dies in the night sitting in his seat, 86-88; his evil appearance after death, and burial, 88, 89; his walking, 89-92; his second burial, 90-92; the first signs of his second walking-again, 112; on the death of Arnkel he walks more terribly than ever, 171; Thorod of Karstead, with his neighbours, burns his corpse at Haltfoot's-head by the sea, 172; he reappears in the shape of a dapple-grey bull, in company with a broken-legged cow of Thorod's, which afterwards bears a dapple-grey bull-calf that at last kills Thorod, and sinks for ever in Glossy's-well, 173-179.

THOROLF, son of Heriolf Holkinrazi, married to Geirrid, daughter of Thorolf Haltfoot, their son was Thorarin the Swart of Mewlithe, 14.

THOROLF, son of Loft o' th' Eres, fought with Gyrd, the son of Earl Sigvaldi, 179.

THOROLF Mostbeard, Mostrarskegg, son of Ornolf the Fishdriver, a lord of the island of Most, harbours Biorn the Easterner for one winter in King Harald's despite, 5; his personal appearance and lordliness, 6; gives Biorn a longship to go west over the sea, *ib.*; is outlawed by King Harald, *ib.*; his devotion to Thor, who bids him go to Iceland, whither he takes Thor's temple with him: his journey to Iceland, arrival in Broadfirth, his land-take, where Thor's pillars came ashore, hallowed by fire: his setting up of house at Templestead, 6-8; his temple to Thor, and the worship therein described, 8, 9; his belief in the holiness of Holy Fell, 9; his enforcement of law and order in his land-take, and of the sanctity of the Thingstead, 9; his chieftain ways and largesse, *ib.*; marries in old age a wife called Unn, with whom he has a son, Thorstein Codbiter, 12; dies at Templestead, and was laid in howe at Hownsness, 14.

THORSTEIN, son of Gisli of By, shelters Guest after the slaying of Stir, 192; opposes, with other chiefs of Burgfirth, Snorri on his first journey to Burgfirth in revenge for the slaying of Stir, 153, 192; nonsuits Snorri at the Althing in this blood-suit, 154; is slain that same summer by Snorri, together with his son Gunnar, 154, 192.

THORSTEIN the Swart, Surtr, son of Hallstein, the son of Thorolf Mostbeard, fostered at his grandfather's (reformed the ancient Icelandic calendar A.D. 960. Isl. Bók, ch. iv.), 12; has a homestead given him by his uncle Thorst. Codbiter (probably Templestead?), 18.

THORSTEIN Kuggison, 183.

THORSTEIN the Red, Rauðr, son of Olaf the White and Auth the Deep-minded, 10; father of Osk, the wife of Hallstein, the son of Thorolf Mostbeard, 12.

THORSTEIN Snowshoe, Ondurr, father to Fingeir of Swanfirth, 11.

THORSTEIN Codbiter, Þorsteinn Þorskabítr, the son of Snorri the Priest, fights U-

spak of Ere in his work under his father's command, 169; dwelt at Bathbrent, and became the forefather of the family called Asbirnings in Skagafiord, 185, 189.

THORSTEIN, son of Slaying Stir, 32.

THORSTEIN, of Hafsfirthisle, son of Thorgils, the son of Thorfin, the son of Sel-Thorir of Redmel, married to Vigdis, daughter of Illugi the Black, opposes, with his father-in-law, Snorri on his first expedition to Burgfirth in revenge for Stir, 153; his dealings with Snorri and his folk at Thorsness Thing, which led to the separation of the priesthood of the Redmel men from the Thorsness Thing, and the setting up of a separate Thing of Streamfirth, 154-157.

THORSTEIN Codbiter, first named Stein, but Thorstein after being dedicated to Thor, son of Thorolf Mostbeard and Unn, 12; takes inheritance after his father, and marries Thora, daughter of Olaf Feilan, 14; fights the Kiallekings in defence of the holiness of his Thingfield, 14-16; has to submit to Thord Yeller's award in the matter, 16-18; Holyfell House first built by him (and Templestead bestowed on his kinsman Thorstein the Swart?), 18; is drowned at five-and-twenty years of age, 19.

THORSTEIN Windy-Nose, Hreggnasi, the father of Thorbiorg, the wife of Slaying Stir, 32.

THORWALD, brother to Audolf of Audolfstead, 200.

THORUN the Horned, Þórunn Hyrna, daughter of Ketil Flatneb, 3; given in wedlock by her father to Helgi the Lean, 4.

THRAND the Strider, Stígandi, son of Ingiald (the son of Alfarin, the son of Vali, who settled the western seaboard of Snowfellness), "by whom the homestead is named," is sent for by Snorri the Priest, and walks in one day from Ingiald's-knoll to Sælingsdale-tongue, 167; joins Snorri on his expedition against Uspak of Ere in his work there, and kills Raven the Viking in a great dash of valor, 169; returns and abides awhile with Snorri, 171; after living long at Ingiald's-knoll he takes up his abode at Thrandstead, q. v., 171.

THURID of Broadwick, daughter of Asbrand of Combe, and sister to Biorn the Broadwick Champion, was the first wife of Thorbiorn the Thick, 26, 27.

THURID, daughter of Audun

Stote, wife to Thorlak, the son of Asgeir of Ere, 21.

THURID, daughter of Bork the Thick and Thordis Sur's daughter, married, first, to Thorbiorn the Thick of Frodis-water, 26; whom Thorarin the Swart slew at Combe-Garth, 36, 38; was said to stave off her sorrow well, 43; is taken to Holyfell by her half-brother Snorri the Priest, because of the visits to her by Biorn the Champion of the Broadwickers, 50; marries Thorod Scat-catcher, 72; continues to receive Biorn's visits, 72, 73; gives birth to her son Kiartan (claimed by Biorn the Broadwickers' Champion as his son), 75, 105, 106; receives again repeated visits of Biorn, 105-108, 132, 134; bids eagerly for Thorgunna's fine things, and on having her refusal invites her to Frodis-water in hopes to get them in time, 136-138; prevails on her husband not to carry out Thorgunna's will in burning her bedgear, 142; falls sick from the hauntings at Frodis-water, but recovers on their being put an end to, 151, 152; receives by Gudleif, the son of Gudlaug, a message and gift from Biorn the Champion of Broadwick, 181, 182.

THURID, daughter of Illugi the Red, Snorri the Priest's second wife, 189, 257.

THURID, daughter of Olaf Peacock, as it is alleged, wife of Gudmund of Asbiorn's-ness, and mother of Bardi and those brothers, 193, 202; her way of rousing a revengeful mood in her sons, 212, 213; rides off with the expedition in order to egg her sons on to big deeds, but is tricked out of the journey by Bardi's order, 213-215.

THURID the Wise, hin spaka, daughter of Snorri the Priest, married to Gunnlaug, the son of Steinthor of Ere, 184, 189.

THURID, daughter of Thord, the son of Sturla Thiodrek-son and Hallbera, the daughter of Snorri the Priest, 184.

THURID, daughter of Thorfin Selthorison, wife to Thorbrand of Swanfirth, 20.

TIND, son of Hallkel of Hallkelstead, joins in the chasing of Bardi, 231, 232; fights in the third brunt of the battle on the Heath, 240.

TINFORNI, son of Æsa of Swine-isle, second cousin once removed of Thorgrim Kiallakson, defendant in a suit brought by Illugi the Black for the recovery of his wife's jointure and dowry, 30, 31.

ULFAR, Ulfarr, a freedman of Thorbrand of Swanfirth, and brother to Orlig of Orligstead, 13; known for weather wisdom and lucky haymaking, 76; his dealings with Thorolf Halt-foot, 76-84; robbed of his hay by Thorolf, he goes and sues for the protection of Arnkel the Priest, who pays him up his loss, 77, 78; on being saved by Arnkel from arson attempted by Thorolf's thralls, he handsels himself and all his into Arnkel's ward, 79; shares with Arnkel his brother's goods at his death, which are claimed by the sons of Thorbrand, 82, 83; is slain by Cunning-Gils on returning home from an autumn feast at Arnkel's, 83-85.

ULFAR the Champion, a companion of Geirrod of Ere, who "gave him lands about Ulfar's-fell," 11; is challenged for his lands to holmgang by Thorolf Halt-foot and slain, 13.

UNN, Unnr, "some say she was daughter of Thorstein the Red, but Ari the Learned numbers her not among his children," wedded to Thorolf Mostbeard in his old age, 12.

UNN, al. Aud, Auðr, daughter of Snorri the Priest and his second wife, Thurid, the daughter of Illugi the Red, married first to Bardi Gudmundson, 183, 189, 256-258: secondly to Sigurd, the son of Thorir Hound of Birch-isle, in Halogaland in Norway, 184, 259.

USPAK, the son of Glum, the son of Uspak of Ere (cf. vol. i., index), who strove with Odd Ufeigson in Midfirth, 171.

USPAK, son of Kiallak of Kiallaks-river, dwelt at Ere in Bitter, "unloved and the most unjust of men," 157; behaves unneighbourly towards Alf the Little, Snorri's agent, and Thorir of Tongue, Sturla Thiodrekson's agent, 157, 158; he let build a strong work at Ere, "a wondrous good fighting-stead," 158; robs Alf the Little and Thorir of Tongue of a quantity of whale-flesh, 158-160; he goes and robs in Thambardale, and is set upon by Thorir of Tongue, and after some fighting runs away and saves himself in his work at Ere, 161-163; his further misdeeds and death, 163-170.

VAL, Valr, son of Thorir Wooden-leg, 38; joins Thorod the Scat-catcher in waylaying Biorn the Broadwick Champion, by whom he is slain, 73-74.

VÆRINGS, mercenary troops in Russia, 258.

VEMUND Kogr, Vémundr Kögr, one of three best skilled at arms in Iceland, 21.

VERMUND the Slender, son of Thorgrim the Priest, son of Kiallak the Old, 21; married to Gudny, the sister of Thorarin the Swart, 27; sets up house at Bearhaven on the death of his father, 31; takes up the case of Thorarin the Swart after the fight with Thorbiorn the Thick, 39-44; offers to go abroad with Thorarin, and, in company with Arnkel, gets a ship at Daymeal-ness for the purpose, and goes with Thorarin to Norway, 51, 52; becomes Earl Hakon's man, and, in recognition of his service gets from him two Swedish Bareserks, and takes them with him to Iceland, 55-58; finding them too troublesome he gets, in the end, his brother Stir to relieve him of them, 58, 59; he counsels Thorgerd whom to get to take up the blood-suit after Vigfus of Drapalith, her husband, 63, 64; acts as umpire in the suit that Snorri brought against Arnkel for the slaying of the thralls of his father, 81, 82; acts again as umpire and peacemaker between Steinthor and the sons of Thorbrand after the battles of Swanfirth and Swordfirth, 130, 131; is in Snorri's company when he goes to Burgfirth, the first time, to avenge the slaying of Stir, 153; his son Brand marries Sigrid, Snorri's daughter, 183.

VESTAR, Vestarr, son of Thorolf Bladderpate, a settler, who "took land west away from Whalefirth," so the true reading must be, see Whalefirth; he had his abode at Onward-ere, the family-seat of his descendants, the Ere-dwellers, 11.

VESTEIN, son of Vestein, brother-in-law and foster-brother of Gisli Surson, slain by Thorgrim the Priest, the son of Thorstein Codbiter, 20.

VIDKUNN of Birchisle, son of Jon Arnison and Ranveig, the granddaughter of Snorri the Priest, the same Vidkunn being "one of the foremost among the barons of Norway," 184.

VIGDIS, daughter of Illugi the Black, wife of Thorstein Thorgilson of Hafsfirth-isle, 153.

VIGFUS of Drapalith, son of Biorn, the son of Ottar, Biorn the Easterner's son,

12, 52; had for wife Thorgerd, daughter of Thorbein, 13, 52; brings a suit into court at Thorsness Thing against Snorri the Priest for Mar Hallwardson's wounding of Biorn his (Vigfus') sister's son, and loses it, 53; sends his thrall, Swart the Strong, to slay Snorri the Priest, who escapes, and forthwith kills Vigfus in return, 60-62; the next day he is laid in cairn, *ib.*; the blood-suit after him, 62-65.

VILGEIR, son of Ottar, the son of Biorn the Easterner, 12.

WORM the Slender, father to Thorbiorn the Thick, 26.

YNGVILD, Yngvhildr, daughter of Ketil Wether, wife to Ketil Flatneb, 3.

## II. PLACES.

Quotations under the signature K. refer to Dr. Kålund's Bidrag til en historisk-topografisk beskrivelse af Island, 2 vols. 8vo, Kjøbenhavn, 1877-82; those under signature Th. to Arni Thorlacius' Skýringar yfir örnefni í Landnámu og Eyrbyggju, að svo miklu leyti, sem við kemr þórnes þingi hinu forna, in Safn til sögu Islands, ii. 277-96. We are indebted for guidance, especially to the former authority, in many more instances than what the quotations show.

AMBARDALE, Ambardalr, otherwise known as Ambáttardalr (K. ii. 12-13), a valley within the mountain range of Waterness, 206.

ASBIORN'S-NESS, Asbjarnarnes, the homestead of Gudmund and his sons Hall, Bardi, &c., on the western side of the lake Hope, 202, 206, 211, 243.

ASGARTH'S-KNOLLS, Asgarðshólar, a homestead in the lower part of Sælingsdale, short distance up from Hvammfirth, 184.

ASH, Askr, in Willowdale, an unknown place or locality, nowhere else mentioned (K.), 211.

ASMUND'S-NIP, Asmundargnúpr, a homestead situate beneath a peak of the same name at the northern end of the mountain-ridge that forms the eastern boundary of Willowdale, called Willowdale mountain, the home of

Eyolf Oddson, one of Bardi's allies, 201, 210, 220.

AUDOLFSTEAD, Auðólfsstaðir, a homestead in Longdale, 200.

BALLARA, Ballará, a homestead on the westernmost point of the peninsula which is formed by Hvammfirth in the south and Broadfirth by west and north-west, 185.

1. BANK, Bakki, the seat of Arnbiorn, son of Asbrand, situate "in Lavahaven," 104, 108, 110, 111.
2. BANK, Bakki (probably the modern Kongsbakki, on the southern shore of Templewick, Th. 277-279), the seat of Thormod, the brother of Steinthor of Ere, 116, 117, 123, 124, 127, 130.
3. BANK, a homestead "lying west of Hunawater," the home of Thordis Gefn, 200, 209.

BARDSTRAND, Barðaströnd, part of the northern littoral of Broadfirth, beginning west of Waterfirth and reaching west to the precipitous foreshore stretch of Scorelithes, Skorarhlíðar, 12.

BATHBRENT, Laugarbrekka, the seat of Thorstein, the son of Snorri the Priest, situate right below the southern spurs of Snowfellsiokul, a short distance south-west from Broadwick, 185.

BEARHAVEN, Bjarnarhöfn,—it would have been better to call the place Biorn's-haven, after the first settler, than to translate it—

1. The haven, or harbour, where Biorn the Easterner landed, now called Kumbaravogr, on the eastern side of the ness which separates Whalefirth in the west from that inlet from Broadfirth which forms Templewick as its most eastern extremity, 10.
2. The homestead of Biorn's descendants, 10, 20, 31, 39, 41, 43, 63, until Kolli of the Ere-dweller's kin got it, 183.

BIARNISFORCE, Bjarnafoss, a waterfall in Whitewater near to Gilsbank, 231.

BIRCHISLE, Bjarkey, now Bjerkö, in Norway (further notices about this the most ancient market-place in Norway belong to Heimskringla), 184, 259.

BITTER, Bitra (see Bitra, Saga Lib. I., index), 157, 158, 163, 168.

BLANDA, the largest river of Hunawater Thing which, coming from south-east, empties itself into the south-eastern bight of Hunafirth, 200, 209, 210, 251.

BLIZZARD-MERE, Kólgumýrar,

pl., an open swampy stretch of land between Hunawater and Blanda stretching inland probably as far as Swinewater, 200.

BOWERFELL, Búrfell, a homestead "twixt Swinewater and Blanda," 200.

BRIDGE, Brú, the bridge which, p. 231, is said to be across Whitewater at Biarnisforce in the neighbourhood of Gilsbank, 219, 223.

BROADFIRTH, Breiðifjörðr—

1. A broad bight of the sea, cutting into western Iceland, so called first by Thorolf Mostbeard on his arrival in Iceland about A.D. 884, 8, 10, 11, 72, 104.
2. The whole inhabited littoral and islands of the bay, 15, 16, 181, 183.

BROADFORD, Breiðavað, a homestead on the lower Blanda in the Thing of Hunawater, 196, 208, 209.

1. BROADLAIRSTEAD, Breiðabólstaðr, on Woodstrand in Hvammfirth, the seat of Thorgest the Old, 54.
2. BROADLAIRSTEAD, a house situate on the western side of Westhopewater towards the southern end of it, 244.

BROADWICK, Breiðavík, a bight cutting into Snowfells-ness from the south exactly opposite to that which from the north indentates the ness west of Buland's-head, 26.

2. The countryside surrounding the bight of Broadwick, "a prettily rounded little valley, bounded by Shoulderfell (in the east) the inland hill-rises and, furthest towards west, by the Snowfell-Glacier and the isolated little fell in front (south) thereof, Stapefell (K. i. 413), 26.

BULAND'S-HEAD, Búlandshöfði, a precipitous promontory east of Mewlithe (see map), 36, 37, 47, 48, 114, 167.

BURG, Borg, p. 256 called "Burg the southernmost," thus corresponding to the place now called Litla Borg, which stands south of Stora Borg on the southern spurs of the basaltic cone, Borgarvirki, between lower Willowdale-water and Westhopewater (K. ii. 20), 202, 206, 215, 216, 256.

BURGBROOK, Borgarlækr, a streamlet beside which Biorn the Easterner was buried. "Probably the brook which now is called Rollulækr—for there is now no other brook in the neighbourhood of the homestead (of Bear-haven) or the burg—that flows down on the southern skirts of the homemead of

Bearhaven . . . but the howe of Biorn is now no more to be found; maybe the brook has washed it away long ago" (Th. 280, 281; cf. K. i. 432), 11.

BURGDALE, a dale up the western slope of Erefell, "but so small, that it seems incredible that it ever could have had an independent homestead" (K. i. 454); "ancient ruins are found there, but they are more likely to be the remains of an old mountain dairy than of Geirrid's hall, for they are not any way near the road which now lies along the slope" (Th. 280). Thorolf Halt-foot found the lands here too narrow, and so challenged Ulfar the Champion of Ulfar's-fell for his lands to a duel and won them, 13, 112.

BURGFIRTH (see vol. i., index), 22, 153, 180, 181, 192, 204, 208, 218.

BURGHOLT, Borgarholt, the first name of the seat of Biorn the Easterner, probably the same place as Bearhaven, though in the expression, "Burgholt in Bearhaven," the former name designates Biorn's homestead, while the latter points to the harbour, or creek, where he landed; no local name now points to the old site of Burgholt (Th. 280, K. i. 432), 10.

BY, a homestead of Burgfirth on the southern side of the lower Whitewater, 153, 192.

CHEAPING, Kaupangr, later called Niðaróss, then þrandheimr, the old capital of Norway, founded by Olaf Tryggvason, 255.

1. CLIFFS, Björg, probably the rocky ridges which immediately west ("út") of Asbiorn's-ness now are called Vésbjörg, 206.

2. CLIFFS, Klif, the home of Thorarin whom Halldor wounded, now existing no more, but its locality is ascertained by Kålund (ii. 52) as having been close to the mouth of Blanda, where the bed of the river is narrowed by rocky bluffs even now called Klif, 204.

CNEAR, Knörr, the home of Thord Wall-eye, situate within Broadwick, 104, 112.

COALPITFIRTH, Kolgrafafjörðr, the westernmost branch or fork of Whalefirth, forming the upper sea boundary of the Onward-Ere peninsula, 167.

COMBE, Kambr, the seat of Asbrand, situate west of Cnear, in the countryside of Broadwick, 26, 50, 102; afterwards, on Asbrand's

death, the home of Biorn his son, 106, 108.

COMBE-GARTH, Kambgarðr, Kamgarðr, a name given to a haystack-yard west of the homestead of Mewlithe, the whereabouts of which are otherwise unknown, 35.

COMBEHEATH, Kambsheiðr, the mountain between the countrysides of Frodis-water in the north and Broadwick in the south, 132.

CONSTANTINOPLE, 192.

COPSEDALE, Kjarra-dalr, the valley formed by Kjarrá, as the upper Thwartwater of Burgfirth is called, 219, 222.

COPSES, Hrísar, a homestead below the opening of Thorswaterdale on the western watershed of Swanfirth, 51.

CROSSNESS, Krossnes, the seat of Brand, the son of Thorgrim the Priest, the son of Kiallak, situate beneath the north-eastern spurs of Sealriverhead, on the western side of Grundarfjord, q. v., 21, 153.

CROSSWATERDALE, Krossárdalr, a small valley running north-west inland from the northern side of Bitter, 158.

CROWNESS, Krákunes, "still known by the old name;" it stretches out from the northern spurs of Ulfar's-fell, on the western shore of Swanfirth, and is bounded by Thorswater by the west, "the best possession in the countryside on account of its wood," 81, 84, 86, 87.

CUNNING-GILS-STEAD, Spágilsstaðir, the home of Cunning-Gils in Thorswaterdale, of which no traces are now discoverable, 83.

DAIRYHEAD, Seljahöfði, some headland on the eastern side of either Whalefirth or the narrow inlet from it to Lavafirth, 124.

DALE-LANDS, Dalalönd, the dales which shed their waters into the innermost part of Hvammfirth; of this tract the land-take of Auth the Deep-minded comprised the watershed from Skraumuhlaups-river on the south side of Hvammfirth, all round the bottom of the bay and out to Daymeal-water, running from the north into the bay a few miles west of Hvamm, 11.

DAYMEAL-NESS, Dögurðarnes, the westernmost point of the peninsula which divides Hvammfirth from Broadfirth proper, with a harbour, 51, 72, 104, 110, 123, 136.

DAYMEAL-WATER, Dagverðará, a streamlet running from the north into Hvammfirth a few miles west of Hvamm, 11.

DENMARK, Danmörk, 75, 102, 103, 255-256.

DIMON, a group of islands in Broadfirth, north of the considerable island of Hrappsey, west of Daymeal-ness, 51.

DIMON'S-BAY, 54.

DIRTSKERRY, Dritsker, a skerry situate in Templestead-wick; "it is a small, pretty high, on the top a greenish skerry, which by a natural causeway of rocks joins the land, so that by ebbtide one can go out into it dry-shod" (K. i. 437), 9, 16.

DRANGAR, the homestead of Olaf Eyvindson, 164.

DRAPALITH, Drápuhlíð, the homestead of Vigfus Biornson, situated beneath the north-western spurs of Drapalith-fell, Drápuhlíðarfjall, the inland southern background, as it were, of the Thorsness peninsula, 12, 13, 51, 60, 61, 62, 117.

DUBLIN, a port for Iceland trade, 71, 136, 179, 182.

DUFGUSDALE, Dufgusdalr, a valley which opens out towards the southern lowlands of the eastern Snowfellness peninsula from the so-called Kerlingar-skarð, Carline's Pass, which is the high road to the South from the countrysides of Thorsness, 110; 2. the house of Thord Kausi, the son of Snorri the Priest, now waste, 185.

DYRAFIRTH (see vol. i., index), 20.

EGIL'S-PASS, Egilsskarð, a pass bearing the same name still, on the western side of the mountain called Shoulder, q. v., just above Playhall-meads, 115.

EIDI, Eið, a homestead on the narrowest neck of the Ere (Onward-Ere) peninsula, 167.

ELLIDIS-ISLE, Elliðaey, an island of Broadfirth, due west of Daymeal-ness, 51, 54.

ENGLAND, 192, 195.

ENNI, the "front" or "forehead" (now Olafsvíkr-enni), a mountain bluff close upon the foreshore on the western side of the broad bight at the bottom of which is Frodis-water (41 ?), 148, 167.

ENNI, see Skridinsenni.

1. ERE, Eyrr, short for Geirröðareyrr, now called Narfeyri, situate on the eastern side of Swanfirth, some distance up from the sea, on the north-western spurs of "Eyrar-" or "Narfeyrarfjall" (Ere- or Narf-ere fell), the seat of Geirrod, the settler of Swanfirth, 11, 15, 122.

2. ERE, earliest name öndverð Eyrr, Onward-ere, now called

"Hallbjarnareyri," Hallbiorn's-ere, the family-seat of the Ere-dwellers, situate out on the considerable peninsula which divides the waters of Groundfirth in the west from those of Whalefirth and its continuation, Coalpitfirth, in the east, 11, 21, 32, 49, 63, 108, 116, 125, 130.

3. ERE, *i.e.*, Uspak's-Ere, Uspakseyrr, now Ospakseyri, a homestead in Bitter on the northern side of the firth, the seat of the robber Uspak, 157, 158, 160, 161, 163, 165, 168, 170.

ERES, Eyrar, now "Eyrarbakki," a harbour in southern Iceland, the home of Loft o' th' Eres, 179.

ERIC'S-CREEK, Eireks-vágr, a harbour in Oxisle, where Eric the Red dight the ship in which he sailed, when he discovered Greenland, 54.

ERNFIRTH, Arnarfjörðr, see vol. i., index, 23.

ERNKNOLL, Arnarhváll, a homestead in the close neighbourhood of Frodis-water to the west of it, the seat of Ern, the father of Thorir Wooden-leg, 33, 73.

EVENDALE, Sléttidalr, two homesteads, each of the same name, "up from Swinewater," 200.

EYIAFIRTH, the longest bay in northern Iceland, 209.

FIRTH-HORN, Fjarðarhorn, a homestead which exists no longer, though the name is preserved, and the spot now is occupied by the ruins of a tenement from Ere, on the northern side of the bottom of Bitter, 161.

FLATS, Flötr, now Flatir, an upland road leading from the homestead of Redmell west of Hafsfirthriver in the northern watershed of Faxebay, over a comparatively flat wilderness down to Longdale (the easternmost of two parallel valleys of that name) in the watershed of Hvammfirth, a short way to the east of Swanfirth, 22.

FLOKISDALE, a valley in Burgfirth, between the two Reekdales. See vol. i., index, Reekdale, 219.

FLYSA-WHARF, Flysju- or Flisuhverfi, a countryside west of Burgfirth, between Hitriver (east) and Coldriver (west), see map, 153, 190.

FRODISTEAD, Fróðastaðir, a homestead of Whiteriverside west of Thorgautstead, 231.

FRODIS-WATER, Fróðá, the seat of Worm the Slender and his descendants, situate on the eastern bank of a river of the same name, which falls into the bottom of the broad bight which, west of

Buland's-head, cuts into the northern side of Snowfellsness, 26, 27, 33, 38, 43, 72, 104, 107, 136, 137, 138, 139, 140, 145-152, 155, 182.

FRODISWATER-MOUTH, not Frodis-mouth, 104.

FYRISFIELD, Fýrisvellir, now "Fyrisvall," the meadows on both sides of the river Fyris, between Upsala and the lake of Mälaren, 75.

GABLEFELL-HEATH, Gaflfellsheiðr, a portion of the upland watershed between the Hvammfirth and the Bitter basins, 168.

GALMASTRAND, Gálmaströnd, that portion of the western littoral of Eyiafirth, which stretches from Horgwater out to where the coast bends inward towards Svarfadardale, 251, 252.

GARTHREALM, Garðaríki, Russia, 258.

GEIRVOR, Geirvör, a scree (*i.e.* the heaped-up debris of a land-slip from a mountain side where it comes to rest on the lowland beneath) below a deeply-cut water-gorge in the mountain a short distance to the west of Swanfirth, 113, 120.

GILSBANK, Gilsbakki, a homestead on the northern side of upper Whitewater, just above the upper boundary of Whitewaterside proper, 232.

GLOSSY'S-WELL, "down before the stead at Hella"; "down below the knoll on which the homestead of Hella stood, there are found, in the boglands on the southern side of the firth, many marsh-holes and mud-pits, of which one, the nearest to Hella, is particularly dangerous to animals, and this, it is supposed, is Glossy's-well" (K. i. 452), 178.

GOLDMEAD, Gullteigr, a good meadow in the close proximity to Thorgautstead, 218, 220, 226, 227.

GORGE-WATER, Gljúfrá, a river that has its source on the eastern side of Willowdale mountain, Víðidalsfjall, and in a north-westerly bend round the spurs of Asmund's-nip empties itself into the Hope, 210.

GREENLAND, discovered by Eric the Red, 54, 55, 135.

GROUNDFIRTH, Grundarfjörðr, xiv, footnote.

GRUFLUNAUST, the "naust" = boat-house or -houses, of Grufla, which evidently was the ancient name of the brook now called Gruflulækr, Gruflu-brook, "Grufla" meaning the sedimentary, easily muddied stream, situate on the southern side

of Swordfirth, west of Thinghallness, 123.

GUDBRANDSTEAD, Guðbrandsstaðir, in Willowdale, an unknown homestead of which no tradition even is preserved (K. ii. 26-28), 211, 297, 298.

GUDLAUGS-HEAD, Guðlaugshöfði, the outermost headland on the south side of Bitter, 157.

HAFSFIRTHISLE, now called Byisle, "Bæjarey," in a creek just west of the mouth of Hafsfirthriver, formerly an inhabited island, but now to a great extent washed away (K. i. 406), the home of Thorstein Thorgilson, 153, 154, 155.

HALLKELSTEAD, Hallkelsstaðir, a homestead of Whitewaterside, north-east of Gilsbank, 231.

HALLSTEINSNESS, Hallsteinsnes, the house of Hallstein Thorolfson, situate on the ness of the same name which divides Deepfirth and Codfirth, two inlets into the northern littoral of Broadfirth, 11, 135.

HALLWARDSTEAD, Hallvarðsstaðir, a homestead on the southern bank of Whitewater, wellnigh opposite to Thorgautstead and Goldmead, 219, 223.

HALOGALAND, the northernmost province of Norway of old, 184, 257.

HALTFOOT'S-HEAD, Bægifótshöfði, "a small headland on the western side of Swanfirth, a short way out from Lairstead" (Th. 281), 92, 172.

HAVENFELLS, Hafnarfjöll, the southern mountain boundary of Burgfirth, 219.

HAWKDALE, Haukadalr—

1. The second valley up from the mouth of Dyrafirth, cutting into its southern littoral, 20.
2. The stead within this dale whereat Thorgrim the Priest was slain, 20.

HAWKS-RIVER, a small stream about midway between Svelgriver and the Knolls, 93.

HEATH = Two-days' Heath, q. v.

HELLA, a homestead now no longer existing, but the site of which is pointed out in the valley wherein Orligstead is situate, opposite to the latter house (K. i. 452), 178.

HERDHOLT, Hjarðarholt, seat of Olaf Peacock, on the north side of Laxwaterdale, a short distance up from the bottom of Hvammfirth, 184.

HEWERSTEAD, Höggvandastaðir, the house of Thorgisl Hewer, a short distance west of Gilsbank, "where now

there stands a sheep pen" (K. i. 347), 231.

HIGHFELL, Hávafell, up valley the next homestead to Thorgautstead in Whitewaterside, 231.

HOLT, west of Mewlithe, the seat of the witchwife Katla, 27, 28, 44, 45.

HOLY-FELL, Helgafell—

1. An isolated basaltic mountain in the centre of Thorsness, believed by the heathen Thorsnessings to be their paradise after death, whence their devoted worship of the place, 9, 14-19; counsels taken on the top of it were believed to be peculiarly favoured by good fortune, 67. See note, p. 277.
2. A homestead, situate south of the "fell, in a slight scoop formed by the so-called Cloister-knolls to the east and the so-called Byre-knolls to the west" (Th. 285), first set up by Thorstein Codbiter (about A.D. 935), 18; afterwards the seat of his widow, 19; then of Bork the Thick, 20, 22-25; then of Snorri the Priest, 26, 28, 52, 53, 60, 61, 72, 80, 83, 85, 93, 97, 100, 116, 123, 125, 128, 134, 135, 150, 153, 182, 190; lastly of Gudrun, daughter of Osvif, 153, 190; consecrated monastery, 1184, xxi. In all probability the place where the Ere-dwellers' Story was written, xix-xxi.

HOPE, Hóp, a large standing water formed by the Willowdale watershed on the broad level lands at the bottom of Hunabay, 199, 251.

HOPE-OYCE, Hópsóss, the outlet into Hunafirth of the waters of the Hope, 207.

HORDALAND, Hörðaland, 102.

HORNFIRTH, Hornafjörðr, the southernmost of the so-called Eastfirths of Iceland, 22.

HORSEHOLT, Hrossaholt, now "Hrossholt," a homestead on the Hafsfirth river, see map, 153.

HOUSEWICK, Húsavík, from of old a trading station on the eastern shore of inner Skialvandi, a broad bay which, next to the east of Eyiafirth, cuts into northern Iceland, 254.

HOWEBRENT, Haugabrekkur, a place to the north-east of the mouth of Frodis-water, still so-called, 104.

HOWEFORD, Haugsvað, a ford on Whitewater "over against By" (K. i. 308, brings evidence to show that it is quite uncertain where this ford, if ever it existed, may really have been), 153.

HOWNESS, Haugsnes, "west of Templestead," the burial-place of Thorolf Most-

beard; "so is still called the ness, which is but a short distance west of the house of Templestead. Where the howe of Thorolf has been is not known now, though careful search has been made for it; for what formerly was so called proved when dug into in 1840 to be but a grass-tufted rock" (Th. 285, cf. K. i. 437), 14.

HUNAWATER, Húnavatn, a water-gathering east of Hope, formed by the watershed of Waterdale on the stretches of the lowland that borders the eastern bight of the bottom of Hunabay, 199.

1. HVAMM, Hvammr, the seat of Auth the Deep-minded, on the north-western side of the bottom of Hvammfirth, 11; in the days of the Ere-dwellers' story the home of her great-grandson, Thord the Yeller, 14.
2. HVAMM, the seat of Thorolf Halt-foot after his fight with Ulfar the Champion, situate in Thorswater- or Thors-river-dale, "now in ruins, and has doubtless been so for many centuries, but the name of the homestead is well-known, and its site clearly ascertained" (Th. 288), 13, 88, 89.

IAMTALAND, Jamtaland, now Jemteland, a province in Sweden, 3, 5.

ICELAND, Island, 7, 10, 11, 21, 22, 54, 56, 57, 58, 72, 104, 135, 136, 153, 179, 180, 182, 231, 256.

ICELAND-FARING, Islandsferð, 7.

INGIALD'S-KNOLL, Ingjaldshváll, the home of Thrand the Strider, situate towards the northern extremity of Snowfellness, 167, 171.

IRELAND, 71, 72, 179, 182.

IRISH (the), Irar, 4.

ISLEFORD, Eyjarvað, = Eyiaford (Eyjavað, vol. i., 154), 143.

JAWFIRTH, Kjálkafjörðr, the next westernmost of the bays that from Broadfirth cut into its northern margin, 59.

JOMSBURG, Jómsborg, the castle of Jom on the coast of Vendland, 75.

KARSTEAD, Kársstaðir, the same homestead as Swanfirth, called by anticipation by the name which it acquired first after the death of Thorod Thorbrandson, when his son Kar set up house there (as stated p. 179), 85, 90, 118, 172, 173, 179.

KEEL, Kilir, pl. of Kjölr, now Kjölen, the vast mountain upheaval that forms the

watershed between Norway and Sweden, 3, 5.

KIALLAK'S-RIVER, Kjallaksá, the seat of Kiallak, the father of Uspak, situate on Skridinsenni (q. v., vol. i., p. 76, and note), the bold headland on the northern side of Bitter, 157.

KIALLAKSTEAD, Kjallakstaðir, the seat of Barne-Kiallak in Midfellstrand, 14.

KIMBI'S BAY, Kimbavágr, a firth in Greenland, 135.

KNOLLS, Hólar, a homestead north-west of Svelgriver, 93.

LAIRSTEAD, Bólstaðr, the seat of Arnkel the Priest, "is now waste, and, without doubt, has been so for many centuries, so little is now to be seen of the remains of the house-tofts. The house has stood in the midst of a level lawn, a short way north-below Vadilshead, about one hundred 'fathoms' up from the sea; the site, however, is called Lairstead (á Bólstað) still to this day" (Th. 280), 20, 42, 44, 50, 62, 64, 83, 94, 171.

LAMBSTEAD, Lambastaðir, the seat of Eyolf, the son of Snorri the Priest, situate on the southernmost promontory on the western side of Burgfirth, 185.

LAVAFIRTH, Hraunfjörðr, a long and narrow inlet which, in a south-easterly direction, cuts into the land up from Whalefirth, q. v., 10, 51.

2. The homestead of Audun Stote, "situate a short distance from the firth west of and above the lava" (Th. 287), 21.

LAVAHAVEN and Lavahaven-mouth, Hraunhafnarós, a harbour and house on the southern side of Snowfellness, east of Broadwick, now called "Búðir" and "Búðaós," 104, 108, 110, 132, 134.

LAXWATER, Laxá, a river that runs out of Swinewater into the south-eastern bight of the bottom of Hunafirth, 210.

LAXRIVER: read Laxrivers; the passage should be emended thus: "folk held a thronged sheepfolding on the 'tongue' betwixt the Laxrivers up from Holy-Fell." The "Tongue" of the ed. is not a proper name, but an appellative. These are two confluent rivers, the waters of which, after joining, empty themselves into Templestead-wick; now the easternmost of the two is called "Grís-hólsá," the westernmost "Bakkaá" (Th. 290, K. i. 435, 436), 52.

LAXWATERDALE, Laxárdalr, a

long valley running due east of Hvammfirth, 184 n.

LECHMOTE, Lækjamót, the homestead of Thorarin the Wise, situate in the upper part of Willowdale, 194, 197, 199, 203, 206, 211.

1. LONGDALE, Langidalr, the westernmost of two dales running parallel to Swanfirth, east of it and divided from it by the mountain-ridge called Eyrarfjall (Erefell), 11; therein a homestead of the same name, 15, 121.

2. LONGDALE, the valley formed by the lower Blanda, 200, 209.

MAN, Isle of Man, Mön, harried by Earl Sigurd Lodverson of Orkney, 71.

MEAD, see Goldmead.

MEWLITHE, Mávahlíð, the seat of Thorolf Heriolfson and of his son Thorarin the Swart, situate on the lowland under the western slope of Buland's-head on a shallow inlet from the sea, 14, 27, 28, 29, 32, 33, 38, 52.

MIDDLEHAM, Meðalheimr, on Blizzard-mere, 200, 210, 220.

MIDFELL-STRAND, Meðalfellsströnd, now called "Fellsströnd," the northern littoral of Hvammfirth, west of Auth's land-take, 14, 25, 30, 31, 185.

MIRES, see vol. i., index ii., 185.

MIRE, Flói, a place on Two-days'-Heath, filled with standing waters; the lake where the fight took place is supposed to have been the so-called Rolfswater, Hrólfsvatn, 219.

MOST, Mostr, an island off South Hordaland (q. v.), in Norway, 5; with a great temple of Thor in it, 6.

MOUTH, see Lavahaven.

MUCH BANK, Bakki enn meiri, see Bank.

NECKS, Hálsar, a countryside which, according to the saga, appears to have bordered on Blizzard-mere from the east, 200.

NESS, short for Snowfellness, q. v.

NETHER-NESS, Nes hit neðra, now "Neðranes," a homestead situate towards the tip of the tongue of land which is formed by the confluence of Thwartriver and Whitewater in Burgfirth, on the southern bank of the first-named river (cf. map to Hen Thorir's saga, vol. i.), 143.

NIPSDALE, Núpsdalr, 218, see note, p. 299.

NORTHWATER, Norðrá, a river of Burgfirth (see vol. i.,

index ii., and map to Hen Thorir's saga), 143.

NORTHWATERDALE, Norðrárdalr, the valley formed by the upper Northwater, a northern tributary to Whitewater, 231.

NORWAY, Norvegr, later "Noregr, 3, 4, 22, 55, 192, 255.

OFEIG'S-FORCE, Ofeigsfoss, a waterfall in the so-called Ulfarsfell-river, tumbling through a gorge high up on Ulfarsfell-neck, a short distance south of Lairstead, 98.

ONWARD-ERE, öndverð Eyrr, = 2. Ere.

ORKNEYS, Orkneyjar, viking quarter in the ninth century, 3, 71, 72.

ORLIGSTEAD, örlygsstaðir, the seat of the freedman Orlig, situate in a little valley a short distance up from the bottom of Swanfirth, on the western side of it, 13, 82, 96, 97, 98-100, 122, 171.

ORRIS-KNOLL, Orrahváll, a homestead on Midfellstrand, 25.

OTTERDALE, Otrardalr, a homestead in Ernfirth (see vol. i., index), 23.

OXBRENTS, öxnabrekkur, some rocky hillrises on the northern side of Swordfirth, which, however, now are not known by the old name, but are called Illugabjörg, Illugisbergs (Th. 296), 93, 127.

OXISLE, öxnaey, an island in Broadfirth, north of Woodstrand, the last home of Eric the Red in Iceland before he set out on his voyage of discovery and found Greenland, 54.

PLAYHALL-MEADS, Leikskálavellir, flat meads which form the lowland between the western spurs of the projecting mountain, called "Shoulder," the northwestern boundary of Lavahaven, and the Lava, now called "Búðahraun," south thereof, 112.

PLAYHALLS, Leikskálar, a homestead which must have stood about the Playhall-meads, q. v., but of which now no trace is found, 114.

RAUMARIK, Raumaríki, now "Romerike," one of the two bailiwicks of Raumafylki in Norway, 3.

REDMELL, the seat of Thorfin, the son of Sel-Thorir, on the western side of Hafsfirth river, which from the north empties itself into the northeasternmost bight of Faxebay proper, 20, 154, 155.

REDWICKHEAD, Rauðavíkrhöfði, a headland on the northern side of Swordfirth, 96, 118.

REEKNESS, Reykjanes, the

south-westernmost promontory of Iceland, 7.

REEK-KNOLLS, Reykjahólar, seat of the descendants of Ari, the son of Mar, the famous Reeknessings, situate on Reekness, the most prominent peninsula on the northern side of upper Broadfirth, 154.

REEF, Rif, a disused harbour, and at present a fishing station, on the northern extremity of Snowfellness, where the broad bight begins which is bounded in the east by Buland's-head, 136.

RIDGE, Ass, now called Big-Ridge, Stóri-As, south of Whitewater, some distance higher up than Thorgautstead on its northern side, 231.

ROGALAND, a district of Norway, corresponding to the present governorship of Stavanger, 22.

SÆLINGSDALE, a valley running inland in a northerly stretch from the bottom of Hvammfirth, 153, 257.

SÆLINGSDALE-TONGUE, a homestead within Sælingsdale, the seat of Snorri the Priest after he left Holyfell, 153, 157, 166, 167, 183, 185, 190, cf. 257.

SALTERE-MOUTH, Salteyraróss, a harbour, the exact locality of which is unknown, except so far that it must have been in, or in the close neighbourhood of the firth now known as Groundfirth. Dr. Kålund is most inclined to think that it was the narrow inlet shown on the map next to Groundfirth, to the west of it between the two mountains of Kirkjufell and Stöð, 32, 51.

SAURBY, Saurbær, a broad valley running southward up from the southern shore of Broadfirth, where it begins to narrow into its easternmost offshoot, the Gilsfirth, 158.

SAXLECH, Saxalækr, now called "Faxalækr," a drain from Westhope-water falling into Willowdale-water (K.), 214.

SEALRIVER-HEAD, Brimlárhöfði, an isolated mountain forming the western boundary of the outer part of the bay which now bears the name of Groundfirth; its present name is Stöð, 21, note, p. 273.

SEASTEAD, Sæból, a homestead in Hawkdale, first the seat of Thorbiorn Sur, afterwards that of his son-in-law Thorgrim the Priest, 20.

SELBRENTS, Selja-brekkur, "to the north (east) from Drapalithe straight in one's gaze coming up (south) from Holyfell" (Th. 291), 60, 61.

SELIAFIRTH, Seljafjörðr, most

probably the narrow inlet from Whalefirth to Lavafirth proper, 167.

SHEEPFELL, Sauðafell, on the river called Midwater, which runs into the south-easternmost corner of Hvammfirth, 184.

SHOULDER, öxl, a shoulder-shaped semi-isolated mountain, projecting from the main mountain range of the Snowfellness peninsula, and forming the north-western enclosure of the Lavahaven watershed, 112.

SIDE, Síða, a countryside in south-eastern Iceland, 22.

SIDE-MULL, Síðumúli, the westernmost but one of the homesteads of Whitewaterside, 231.

SIGLUNESS, the outermost point of the peninsula-shaped promontory which forms the extremest seaboard limit to Eyiafirth by the west, 251.

SKAGAFIORD, the broadest bay of northern Iceland, 185.

SKAGASTRAND, Skagaströnd, the western seaboard of the peninsula which divides Hunabay from Skagafirth, 184.

SKALAHOLT, situate low down the tongue of land which is formed by the confluence of Bridgeriver, Brúará, from the west and the Whitewater, Hvítá, from the east, within the countryside known as Bishop's Tongues, Biskups tungur, in southern Iceland, the seat of a bishop from A.D. 1056-1797, 141, 144.

SKEID, undulating sand plains on the southern side of Templewick, stretching from Staffriver to the bottom of the wick, 117.

SKOR, the extreme south point of a range of precipices between Bardstrand (east) and Redsand (west), on the northern side of Broadfirth, due north of Frodiswater across the bay, 139.

SKRAUMUHLAUPS - RIVER, Skraumuhlaupsá, now called "Skrauma," a goodly stream coming from the south, and running into the south-easternmost bend of the bottom of Hvammfirth, 11.

SKRIDINSENNI, see vol. i., index and map, 157.

SLEYLECH, -BROOK, Sleggjulækr, a homestead on the southern side of Thwartwater in the upper part of the countryside of Staffholtstongues, 197, 238.

SNOWFELLSNESS, Snjófellsnes, and Snæfellsnes, the long ness dividing the two largest bays of Iceland, Faxebay, and Broadfirth, 7, 136, 147, 148, 167.

SOGN, a bay and landscape in Norway, now Sognefjord, 3.

SOLI, the seat of Erling Skialgson, situate west of Stavanger, on the isthmus that separates the bottom of Hafrsfirth from the main, 22.

SOUTH-HORDALAND, Sunnhörðaland, part of the present Söndre Bergenhusamt, Norway, 5.

SOUTH ISLES, Suðreyjar, the Hebrides, viking quarters in the ninth century, 3, 4, 10; harried by Earl Sigurd Lodverson of Orkney, 71, 72.

SPAEWIFE'S-FELL, Spákonufell, midway north the so-called Skagastrand, the eastern littoral of Hunabay, 184.

STAFFHOLTS-TONGUE, see vol. i., index, 143.

STAFFRIVER, Stafá, a small river, coming from the south into Templewick, forming the western boundary of Thorolf Mostbeard's landtake, 8; and the eastern of that of Biorn the Easterner, 10.

STATH, Staðr, now "Stadtland," a promontory on the western coast of Norway, south of Thrandheim, 5.

STEAD, Staðr, now Reynistaðr, Rowanstead, the seat of Thord Hesthofdi, in Skagafirth, 250.

STEAD-KNOLL, Staðarhóll, the seat of Sturla Thiodrekson, situate in the broadish valley of Saurby, 158.

STIKA, a now unknown topographical point, which must have been on the southern side of Bitter, some distance up from Gudlaug's-head, since between it and that head lay the drift-foreshores of several owners, 158.

STRAND, see Midfell-strand.

STRANDS, see vol. i., index, 163-165.

STREAMFIRTH, Straumfjörðr, a shallow bay cutting into the southern shore of the Snowfell peninsula near to its eastern limit, 101, 157, 179, 184.

SUNHOME, Sólheimar, the innermost or uppermost homestead in Laxwaterdale, 184.

SVELGRIVER, Svelgsá, uncertain whether the name refers to the river itself, which runs into Swanfirth little north of Thorsriver, or to the homestead of the same name, which stands on the northern bank of it; in either case the topography is here, as elsewhere, perfectly correct, 93.

SWALLOWRIVER, see Svelgriver.

SWALLOW- or rather SVELGRIVER-DALE, Svelgsárdalr, a valley formed by Drapalithe mountain on its western, and Copsefell, Hrísafell, on its eastern side, through which Svelgriver runs into Swanfirth, 117.

SWANFIRTH, Alptafjörðr—
1. An inlet from Broadfirth, which cuts south into the land, bounded by Thorsness and Ulfarsfell in the west and Erefell in the east, 50, 98, 112, 118.
2. The countryside, 97, 112, 116.
3. A homestead up from the bottom of the firth, the abode of Fingeir and his descendants, 11, 13, 20, 22, 54, 85 (cf. Karstead), 104, 115, 122, 123, 126, 131, 153, 179.

SWINEISLE, Svíney, an island of Broadfirth, a short distance to the south-west of Daymeal-ness, now called Porkisle, Purkey, 54.

1. SWINEWATER, Svínavatn, a small lake, now called Hornsvatn, close to the present homestead of Hraunsfjörðr, which is situate a short distance to the south-east from the bottom of Coalpitfirth (K. i. 431). In Snorri's days it would seem as if Swinewater was a name given to the house itself as well as to the lake, 51.
2. SWINEWATER—
1. A lake on the eastern confines of Blizzard-mere, south of Blanda, 200, 210.
2. A homestead on the north-eastern shore of the same, the seat of Summerlid, 201.

SWORDFIRTH, Vigrafjörðr, a small shallow creek which from east cuts into the land and forms the south-east boundary of Thorsness, 9, 124, 127.

TEMPLEGARTH, Hofgarðar, now a waste place within the commune called Staðarsveit on the northern shore of Faxebay, the seat of Helgi the Priest and his descendants, 29, 110, 111.

TEMPLESTEAD, Hofstaðir, the house set up by Thorolf Mostbeard on the northern side of Templewick, after his landing in Iceland, 8, 14.

TEMPLEWICK, Hofsvágr, now "Hofsvogr," a small creek which cuts into the western side of Thorsness, 8.

TEMPLESTEAD-WICK, Hofstaðavágr, *id.*, 124.

TERNMERE, þernumýri, in Westhope, the home of the two brothers, Thorod and Thorgisl, 202.

THAMBARDALE, þambárdalr, the home of Alf the Little, situate in a valley of the same name on the southern side of Bitter, 157, 161, 162, 165.

THING-ERE, þingeyrar, pl., a homestead about midway

between Hope and Hunawater, 199.

THINGHALL-NESS, þingskálanes, the ness that by the south divides Swordfirth from Swanfirth, 123, 124.

THINGNESS, þingnes, a homestead on the southern side of the lower Whitewater, situate in the midst of the tongue of land or ness formed by that river and its southern confluent Grimsriver, 234.

THIOTTA, þjótta, now Thjötö, an island off Halogaland in Norway, 257.

THORBEINSTEAD, þorbeinisstaðir, the seat of Thorbein, Thorolf Halt-foot's son-in-law ("now waste; it stood on the southern side of the lake in Waterdale" — "a little scoop in the mountain spurs bounded by the north by a hillrise called Hallfell, Skálafell," K. i. 434—"beneath the northern side of Drapalithe fell," Th. 295), 11.

THOROLF'S-HOWE, on Halt-foot's-head, 172.

THORSNESS, þórsnes, a small peninsula bounded by Templewick S.S.W., Broadfirth N., and Swordfirth E.S.E., see map, 8, 9, 14, 15, 17, 123.

THORS-RIVER, þórsá, a small river running from the south and mouthing out into the sea on the western shore of Swanfirth; it formed the boundary between the landtakes of Thorolf Mostbeard and Geirrod of Ere, 8, 11.

THORSRIVER-DALE, the valley formed by Thorsriver, 13, 83, 88, 90, 91.

THORSWATER, see Thorsriver.

THORSWATERDALE, see Thorsriverdale.

THORWARDSTEAD, þorvarðsstaðir, the house of Thorfinna the Skaldwoman, situate north-east of Gilsbank, 232.

THRALL-SCREE, þrælaskriða, 37.

THRANDHEIM, or Throndheim, þrándheimr, mod. "Throndhjem"—

1. The bay of that name in Norway, with its outer mouth, Thrandheim-mouth, 55, 255.

2. The province so called, containing eight folk, 5, 265.

THRANDSTEAD, þrándarstaðir, the last home, apparently, of Thrand the Strider, the ruins of which are still pointed out to the west of Ingiald's-knoll, 171.

THRONDHEIM, see Thrandheim.

THUVASTON (?), an alleged place of England, 195.

THWARTWATER, þverá, a homestead some distance up from the bottom of Eyia-

firth, generally known as Munkaþverá, 209.

THWARTWATER-LITHE, þverárhlíð, the northern slope of the valley formed by Thwartwater, a northern tributary to Whitewater, 231.

TONGUE, Tunga, now called "Snartartunga," situate a short way inland from the bottom of Bitter, 158, 161, 165, 168.

TONGUE in Sælingsdale, see Sælingsdale-tongue.

TONGUE, now known as "Galtardalstunga," a homestead on Midfellstrand, 25.

TROLLSNECK, Tröllaháls, a mountain neck running round the bottom of Lavafirth, 51.

TWO-DAYS' HEATH, Tvídægra, the upper mountain plateau forming the watershed between Kiarrá, or upper Thwartwater in Burgfirth, and the water-system of Midfirth in the North-country, 219, 220, 221, 225.

ULFAR'S-FELL—

1. An isolated mountain on the western side of upper Swanfirth, 11, 51, 84, 173.

2. A homestead "beneath the spurs of the mountain, a short distance up from the bottom of Swanfirth" (Th. 293), 13, 76, 79, 83, 91, 97, 171.

ULFAR'S-FELL-NECK, the northern spur of Ulfar's-fell dividing Thorswaterdale from Swanfirth, 83, 91, 117, 122.

UNDER-THE-LAVA, Undir Hrauni, the seat of Slaying Stir, situate on the eastern skirts of the Bareserks' Lava, east of Bearhaven, 31, 70, 135.

UNDER-THE-LAVA, the home of Cunning-Gils, according to Kålund, in all probability the present farm of "Hraunlönd," situate south of Cnear, in eastern Broadwick, on the southern side of the Snowfell peninsula, 32.

VADILSHEAD, Vaðilshöfði, "a high headland on the western side of the bottom of Swanfirth, so called still to this day" (Th. 293), 20, 79, 91, 101.

VALBIORN'S-VALES, Valbjarnar vellir, a still existing homestead on the upper reaches of Steamriver in the western watershed of Burgfirth, 142.

VINELAND the Good, Vínland it góða, North America, 135.

WALLS, Veggir, short, for Side-mull-walls, Síðumúlaveggir, the homestead of Thorbiorn Brunison, situate in Whitewaterside a little to the

west of Sidemull, on the northern side of the Water, 223, 238.

WATER, Vatn, a small lake in lower Waterdale, slightly to the north-east of the spurs of Asmund's-nip, 201.

WATERDALE, Vatnsdalr, a valley in the North-country stretching in a south-easterly line up from Hunafirth, with Willowdale to the west, and Longdale, part of Blanda's watershed, to the north, 196, 257.

WATERFIRTH (see vol. i., index), the homestead, at the top of the bay of the same name on the southern shore of the innermost part of Icefirth Deep, next to the topmost inlet from it on the same side, Icefirth, the home of Vermund the Slender, 153.

WATERNECK, Vatnsháls, "east from Drapalith." "East of this homestead, on the northern spur of the mountain (*i. e.*, Drapalith-fell), there is a small dale-shaped depression called Waterdale, . . . this clearly is the depression connected with which, in the Ere-dwellers' story, is the hillrise range called Waterneck" (K.), 13.

WATERNECK-HEAD, Vatnshálshöfði, 117.

WATERNESS, Vatnsnes, see vol. i., index and map, 165.

WESTFIRTHS, Vestfirðir, synonymous with the Western Quarter of Iceland, 18.

WESTHOPE, Vestrhóp, the countryside round Westhope-water, to the west of lower Willowdale, 202.

WESTHOPE-WATER, Vestrhópsvatn, an oblong lake of considerable size, west of lower Willowdale, from which it is divided by the basaltic hill-rises in connection with the so-called Burgwork, 214.

WHALEFIRTH, Urthvalafjörðr, an inlet cutting south into the land from Broadfirth, on the eastern side of Onward-ere, and terminating in forked waters, the western fork being called Coalpitfirth, the eastern Lavafirth (cf. K. i. 429). Hence the reading "east away" we have changed to "west away," 11.

WHITEWATER, see vol. i., index, 143, 153.

WHITEWATER-MEADS, Hvítárvellir, a house and market-place on the southern bank of Whitewater, near the mouth of it, 208, 231, 234.

WHITEWATERSIDE, Hvítársíða, the countryside formed of the slope of the mountain called Sidefell, "Síðufjall," which from Gilsbank to Side-mull runs parallel to Whitewater from east to west, 227.

WICK, Víkin, the southern coastland of Norway, along Skagerrack and Christiania-firth, 5, 103.
WILLOWDALE, Víðidalr, the westernmost valley that sheds waters from the south into Hunabay, 194, 201, 211.
WILLOWDALE-WATER, Víðidalsá, the main river of Willowdale, falling into the Hope, 214.
WOODSTRAND, Skógarströnd, the southern littoral of Hvammfirth, east of Swanfirth, 15.
WRACKFIRTH, þaralátrsfjörðr, the next northernmost bay on the Strands, 164.

## III. SUBJECT MATTER.

Ale drinking, öl-teiti, 95.
Althing, see Thing.
Altar, altari, 8.
Ark, örk, a big chest, 137.
Arvale, erfi, burial feast, 148.
Ash-heap, ösku-haugr, 46, 47.
Atone, atonement, manngiöld bæta, bætr, fébætr, 17, 49, 75, 80, 84; atonement offered in mockery, 192; craved in vain at three successive Althings, 194-196, 204.
Attack on a man in his house, 111.
Award, gerð, arbitration in a friendly way, with consent of both parties; by a. were settled: the religious feud between the Thorsnessings and Kiallekings, 16, 17; the blood-suits for Vigfus of Drapalithe, 65; the sons of Thorir Wooden-leg, 75; the thralls of Halt-foot, 81, 82; the insult done to Thord Wall-eye at Thorsness Thing, 109; the suit for the slain in the fights at Swanfirth and Swordfirth, 130, 131; the fight at Thorsness Thing between Thorstein of Hafsfirthisle and Snorri, 156; the Heath-slayings, 248-250.
Axe, öx, see Tools, Weapons.

Bait, æja, p. áða, pp. átt, Lat. aquari, to rest horses, 223.
Bale-fire, bál, whereon a *revenant* is burnt, 172.
Ball-play, knattleikr, see Games and plays.
Banishment, gjöra útlaga, Biorn the Easterner's punishment, 5; Thorolf Most-beard's for harbouring Biorn,

6; b. for three years, under Icelandic law, a full outlawry, 65, 75, 101, 250.
Baptism, see Sprinkling with water.
Bareserks, berserkir, characteristics of, 55, 56; too turbulent for most bonders to manage, 57; social outcasts, 58.
Bareserk fury, berserks-gangr, 69.
Bath, baðstofa, 68.
Bed, see 2. Hall.
Belief in a mountain as a tribe's paradise after death, 9; cf. 270, 271.
Bell-wether, forustu-geldingr, lit. herd-leader, 206.
Betrothal, ráð, see Wooing.
Blood, blóð, shed in a hostile encounter on a hallowed spot, desecrates it, 17; life-blood, hol-blóð, arterial blood, supposed to taste differently to venous blood, 128, 287.
Blood-bowl, hlaut-bolli, xxxiii-xxxvii, 8.
Blood-fines, bætr, 80; cf. Atonement, Mangild, Weregild.
Blood-rain at Frodis-water, 139, 140.
Blood-rod, hlaut-teinn, xxxiv, 8.
Blood-suit, eftir-mál, 81, *passim*.
Boat, bátr, serves as water reservoir for a stronghold, 166; cf. Ship.
Boat-stand, naust, 123, 124, 130.
Bonder, bóndi, a free householder, franklin, 57.
Bond-maid, ambátt, 80.
Boose, báss, stall in a byre, 173.
Boot, bætr, 82; cf. Atone.
Booths, búðir, temporary abodes at market stations and Things, 102, 109.
Boundary-wall, haga-garðr, between two estates, 68.
Bridal, brúðlaup, Norwegian spelling for brúð-hlaup, bride-leap (a word that tells the history of primitive marriage = bride-capture), 244, 257.
Brush, hali = tail, in the sayings: to drag the brush, draga eftir sér halann = to show fagged and faint, 205; to bear the brush cocked, bera halann bratt = to bear oneself briskly and bravely, 206.
Bulk, búlki, the cargo of a ship, tied down to prevent it shifting, 102.
Burial in a howe, heygja; of Biorn the Easterner at Burgbrook, 11; Thorolf Mostbeard at Howness, 14; Vigfus at Drapalithe, 62; Halt-foot, first in Thorswater-dale, 88, and then at Halt-foot's-head, 92; Arnkel at Vadils-head, 101; lyke-help, nábjargir, 88; laying out corpses, veita umbúnað, búa um lík, 70, 100; any-

one, summoned, was by law bound to go and help to bring "dead folks to burial," 90; burial at church, 146.
Burial-journey, lík-ferð, Thorgunna's body carried to Skalaholt, some eighty miles distant from Frodis-water, 142-144.
Buttery, or pantry, búr, 143.

Cairn, dys (dysja, to encairn, to heap stones over a dead body), a low kind of burial accorded to criminals, witches, all persons, in fact, branded with social infamy, 88.
Candlemas, kyndilmessa, 151.
Cask, ker, with a lid, laced to the mast, with drink for all on board, 102.
Casting a spear over one's enemies for good luck in fight, 120, 284-286.
Cattle, maddened by ghosts, see Ghosts.
Causeway stones, brústeinar, 61.
Charcoal, burning of, kolagerð, 60, 61.
Chess, tafl, a chief with his sons sitting at, while housecarles are at work, 231.
Chest, kista, for weapons, 197, 199; coffin, 141; light and portable, svifti-kista, 137.
Chief, chieftain, höfðingi, héraðshöfðingi, the secular title of a temple-priest, goði, 9, 80.
Chieftainship, höfðingsskapr, secular prestige, 66.
Children dedicated to a favourite god, 12, 19, 265, 266.
Choir of a church, sönghús í kirkjum, in likeness thereof was the innermost chamber of the temple of Thorsness and elsewhere, xxxi, xxxii, 8.
Christian faith, kristni, kristniboð, brought to Iceland, 135, 136.
Churches, kirkjur, built by Snorri at Holy-Fell, Stir at "Under-the-Lava," Thorod Scat-catcher at Frodis-water, 135, 136; church-building much encouraged by priests promising to the patrons a "welcome place" in the kingdom of Heaven for as many people as their churches could hold standing, 135.
Church-going, Thorgunna's daily habit, 138.
Clemming, megri, 76.
Clothes, klæði, well wrought, 22; coloured clothes, litklæði, 47, 105, 111, 211; Thorgunna's wardrobe, 136, 137. Cf. Dress.
Coffer, hirzla, for weapons, see Chest.
Combing hair, kemba hár, 46.
Cook, matsveinn, on board ship, 101.
Cook-maid, matselja, 45.
Copse, hrísrunnr, 105.

Corpse, lík, "swathed in linen, but not sown up," 142.
Corpse-bearers, líkmenn, 143-145.
Court of law, dómr, the first in Broadfirth set up at Thorsness by Thorolf Mostbeard, 9; broken up by force, 30, 34. Cf. Thing.
Court of forfeiture, féráns-dómr, 163, 165.
Cow, kýr, bewitched, 172-174.

Daymeal-tide, dagmál dags, 9 o'clock a.m., 226.
Deck, þiljur, of a ten-oarer, removable, 124.
Deer-hound, dýr-hundr, a fox-hound, 112.
Digging-tools, graf-tól, for the burial of the dead, 91.
Dishes, tryglar, or trenchers, 23; diskar, *i.e.* plates: "no dishes there were in those days," *i.e.* about 1020; a statement which shows that they were in Iceland already in the days of the writer of the saga, 212.
Divorce: Bardi divorces his first wife on the ground of the miserliness of his father-in-law, 243, 244; his second, because she would rouse him from sleep by throwing at him first a pillow, and then a stone, 258.
Doom, see Court-of-law.
Doom-ring, dóm-hringr, circular seat-arrangement for the judges at a Thing, 18.
Door-doom, dura-dómr, 34, 275; held to expel ghosts from a haunted house, 150-152.
Dowry, heiman-fylgja, 30, 244.
Draught-oxen, eykr, 77.
Dreams, draumar, 225, 226.
Dress: belt, 118; cap, hooded, flóka-hetta, of felt with horn sown into it round the neck, 127; cape, kápa, black, 22, blue, 133; mantle, blue, skikkja blá, 47; cloak of scarlet, skarlats-skikkja, 141; skin cloak, skinn-stakkr, a thrall's working attire, 100; hose-breeches, leista-brækr, 128; kirtle, earth-brown, móbrúnn kyrtill, of magic workmanship, to withstand weapons, 33, 36; red kirtle, rauðr kyrtill, 118; sark, serkr, 217; shirt, skyrta, 223; shoe, skór, 15; shoe-ties, tasselled, skúfaðir þvengir, 115; shoe-spikes, skó-broddar, 126.
Drifts of the sea and drift-right, reki, 157.
Drinking-horns, clank of, horna-skvol, 19.

Earth-ban, jarð-bönn, 158, 289.
Ell, öln, alin, standard of measure and value or currency, 102, 283, 284.
Erne, örn, of a weird sort seizes a deer-hound and flies with it towards Halt-foot's howe, 112.
Erse, írska, supposed by Gud-

leif to have been the language of the people among whom he found Biorn west beyond the main, 180.

Faith, siðr, átrúnaðr, changing it, regarded as unmanly, 10.

Fast, fasting, fasta, unknown in the earliest days of Christianity in Iceland, 146.

Feasts, boð: autumn feast, haustboð, in Hawkdale, and at Seastead, 20; at Vermund's, 58; at Arnkel's, 83; at Snorri's, 95, 96; Yule feast, jóla-drykkja, at Thorolf Halt-foot's, 79; at Snorri's, 125; Yule ale, jóla-öl, at Frodis-water, 148; summer feast at Frodis-water, 131, 132.

Fell-bothies, sel, dairy-huts up mountain, 219.

Fetters, fjötrar, 115.

Field of deed, vettfangr, a criminal taken red-handed on, out of the law, and might be slain then and there with impunity; but beyond it he was within the law, and might not be summarily executed: Snorri's interpretation, 81.

Fieldwork, forverk, 76.

Fighting: by Ketil Flatneb, west over the sea, 4; on the field of Thorsness Thing, 15, 16; at Thorsness Thing between Illugi the Black and the Kiallekings, 30, 31; at Mewlithe, 34, 35; at Combegarth, 35, both between Thorarin the Swart and Thorbiorn of Frodis-water; at Bigmull between Biorn of Broadwick and Thorod Scat-catcher, 73, 74; at Swanfirth, 119-122, at Swordfirth, 125-127, both between the Ere-dwellers and the Swanfirthers; at Thorsness Thing between Thorstein of Hafsfirthisle and Snorri, 154, 155; in Bitter, between Uspak and his neighbours, 160; between Uspak and Thorir of Tongue, 162; between Uspak and the allied bands of Sturla Thiodrekson and Snorri, 168-170; on Two-days' Heath between Bardi's band and the Burgfirthers, 234-241.

Fire, sacred, Thorolf goes with fire over the whole of his land-lake from *west* to *east*, 8, cf. vol. i., xliv.

Fires, eldar, for warming houses: long-fires, lang-eldar, on an oblong hearth along the middle of the floor of the hall, 149; meal-fires, máleldar, fires lighted for cooking, 61, 113, 145, 147, 149, 151; the little fire, hinn litli eldr, lit in a chamber for a shift, 149.

Fire-hall, elda-skáli, eldhús, 88, 145, 147, 149, 151.

Fish, stock-fish, skreið, kept in store at a fishing station,

and fetched at need, 147, 148, 173; stored in a buttery adjoining the hall, 145, 146, 149, 150. Hence—

Fish-heap, stockfish-heap, skreiðar-hlaði (145, 146), 149, 150.

Fishing, fiskiróðr, not beneath a goði to engage in; yet his nickname, "Codbiter," takes off contemporary opinion on the subject, 18, 19.

Flinger, Fleygir, name of a shy bell-wether, 206.

Flows, bogs, keldur, 142.

Follower, fylgdar-maðr, a personal attendant on a chief, 92, 96.

Following, fylgdar-menn, coll., the personal attendants, 98.

Food, meat, matr, more easily obtained in the land-settling period than afterwards, 9; crossed, *i.e.*, the sign of the cross made over it, when a ghost has had to do with it, 144; kinds of food and food-stuffs mentioned: cheese, ostr, 129, 224, 225; curds, skyr, 129; grout, grautr, 103 ("good enough for Gisli's bane," a still current proverb), 23; fish, q. v., mutton, beef, cf. 205-207, 212, 216; whale-flesh, 158-160.

Forecastle, þiljur frammi, 102.

Foreshore, fjara, drift-right property, 158.

Foster-brothers, fóst-bræðr, 20, 21, 200, 203.

Fosterer, foster-father, fóstri, 199.

Fostering, fóstr, of a chieftain's child away from home, 20.

Fosterling, fóstri,—more such named in the Heath-slayings' than any other Iceland saga: Guest, son of Thorhall, Olaf and Day, Kollgris, Thord Fox, 202, Arngrim of Audolfstead, 204, Thorliot, Yeller's fosterling, 201.

Foster-mother, fóstra, 207, 256.

Fowls, fuglar, settling on Thorolf's howe, fell down dead, 89.

Freedman, leysingi, 13, 79; his property at death claimed by the giver of his freedom, 83, 85, cf. 281.

Frith-place, friðstaðr, sanctuary, the apse of the heathen temple, 8; cf. Temple.

Gag, kefla, mode of weaning lambs, 129.

Gallows, galgi, 48.

Games and plays, leikar, held turn and turn about between neighbours, 79; turf-play, torf-leikr, 109; ball-play, knattleikr, 112-114; play-halls, leikskálar, built for the accommodation of the sporting company, 112.

Garth, garðr, the wall round the home-field or home-mead, túngarðr, 45, 83, 84, 96, 228, 229; hence the home-stead itself, 225; specially the wall round a

yard where haystacks are ricked, hey-garðr, 35, 99, 100, as well as the yard itself, rick-yard, stakk-garðr, 77, 98, 101.
Ghosts: revel inside Holy-Fell, all illuminated by fires, 19; walk more freely when the sun gets low, 89; madden, æra, cattle, 89, 91; cause cattle to be troll-ridden, tröll-riða, 89—this is a disease of the lower spine, affecting the hind quarters with partial palsy, and in sheep, more particularly in lambs, is called skjögr; those killed by ghosts walk in their company, 90, 146; fear those who were their match in life, 90; while the ghost walks the dead body does not rot, 91, 172; Thorgunna steps out of her own coffin to wait upon the bearers of her corpse, and then goes back into it of her own accord, 143; when drowned people walk they have been well received by Ran, q.v., 148; wet ghosts from the sea, and "bemoulded" ones from the grave, return to the warmth of the fire-hall, 148, 149; Stir assaults in death a bonder's daughter, 153; Thorolf, in his second walking, spares neither man nor beast, 171; even fire is loth to take hold of him when he is burnt at last, 172; in his very ashes he still lives on for evil, and ends his fiendish career in Glossy's well, 172-178.
Gifts, gjafir (see vol. i., 222), refused for first help, 31; of two bareserks to Vermund, 56-59; to honoured guests at parting, 83, 84, 96, 132; a foster-brother's gift, 251.
Glossy, Glæsir, a witch-bull, 174-178.
Goði, cf. vol. i., xxviii-xxxi, 222; his duties as temple priest or supreme pontiff described, xxxi-xxxiv, 8, 9; his secular authority enforced at the point of the sword, 15, 16; is expected to enforce even-handed justice, 80; and to lay ghosts, 150-152.
Gods' images arrayed round the altar in the holy place, 9.
God's nails, regin-naglar, xxxi, 8.
Guardian of a freedman's property and person, varnaðarmaðr, 79.
Guilt-fines, sektar fé, 52.

Hallowed water, holy water, vígt vatn, haunted houses purified by, 144, 151.
Hallowing, helgi, of a Thing, 17.
Handmaid, griðkona, 74, 119.
Handsel, handsal, -a, handselja, cf. vol. i., index, of self-doom, 23, 75; of a bargain,

24, 25; of truce, 16, 31, 34; of one's goods and property to a patron, 79, 81, 85, 86; of transference of goods and lands to another for a limited time, 250, cf. 254.

Hanging, punishment of a dastard, 48; of thralls for attempted arson, 79.

Haymaking, hay-work, field-work, hey-verk, tún-annir, 132, 205; bear out scythe, bera út ljá = begin to mow, 76; mowing, slá, sláttr, in homefields, 76, 77, 132, 139; in out-meadows, 76, 218, 220, 223, 226, 228; spreading h., þurka, 139; ridging, rifja, 139; raking up, 139; hay-cocks, sáta, stórsæti, 177, 206; carrying home, carting, aka, ekja, 139, 206; ricking, hlaða, 139; hay-rick, "hey," 99.

He-goat, hafr, Katla's son turned into, by magic, 46.

Hersir, 3, 12, 263.

High-seat, öndvegi, hásæti, 7, 19, 88, 116, cf. 268-270.

Hlaut, that kind of blood which flowed when those beasts were smitten which were sacrificed to the gods, xxxiii-xxxiv, 8, 9.

Holmgang, hólmganga, single combat, 13.

Holy place, afhús, the walled-off apse-formed part of a temple within which were the idols, the stall, the blood-bowl, the blood-rod, and the sacred ring, xxxi-xxxii, 9.

Holy water, see Hallowed water.

Home-field, home-mead, tún, töður, the enclosed, manured, and cultivated plot of ground surrounding a homestead, 35, 77, 118, 119, 138, 139, 209-210.

Home-men, heima-menn, men-servants, 33, 88, 118, 128, 143, 148, 149, 201, 205.

Home-pastures, [heima-] hagar, opposite to mountain pastures, afréttr, 206.

Home-woman, heima-kona = handmaid, 147.

Hood, héðinn, prop. goat-skin, cast a hood over one's head = to hoodwink, 45.

Horn, horn, sown into a hooded cap round the neck, a sort of defensive armour, 127.

Horse, hestr, geldings, 209; stud-horses kept on mountain pastures, 32; fighting horse, víghestr, 32; pet horses all white except for black ears, 196, 208, 220, 223; horses slaughtered for meat, 32; used for carting hay, 206; horse gear: saddle, söðull, fair stained, 22; trough-saddle, ancient, trogsöðull, 22; woman's saddle, 214, 215; saddle girths, gjarðir, *ib.*

Hospitality: Geirrid builds her a hall across the highway, and keeps open house to all comers, 13; an honoured guest is shown to the high-seat, 23, 39; guests are divested of wet clothes, and given dry ones, 168; man and wife join in preparing meat for guests, 222; Gudmund maintains freely Bardi and his shipwrecked fellow-outlaws for a winter, 252-254, cf. Feasts.

Hours, tíðir, horæ, sung A.D. 1001 at Frodis-water, 152.

House: 1. Hall, skáli, built across the highway, Geirrid's open house, 13.

2. Hall, fire-hall, skáli, eldaskáli, eldhús; Halt-foot's at Hvamm, 88, 89; Thorod's, at Frodis-water, 145, 147-149. In this hall burnt the meal-fires = was cooking done, and at these fires people sat until they went to meals in another, the dining, apartment, stofa. The fire-hall was the common sleeping apartment in Icelandic homesteads. Here were the lockbeds, lokrekkjur, 59-60, 145, and beds, rúm, 146. This had two alcoves or butteries, klefar, towards the main entrance, one filled with stock-fish, the other with cereals, 145; with a tie-beam, þvertré, above, 146; the opening of the stockfish buttery must be reached by a ladder, stigi, 146; the walls of this hall had panelling, veggþili, 145. Here, at the inner end, was Thorgunna's bed, rekkja, 137-142, appointed as follows: bedclothes, rekkju-klæði, 137; — curtains, rekkju-refill, 137; — gear, ársalr, 137, 142, 151; rekkju-klæði, -búnaðr, 141, 142; — hangings, rekkju-tjald, 141; — sheets, English, enskar blæjur, 137, 142; bolster, dýna, 142; mattress, perhaps better pillow, hægindi, 142, cf. small pillow, hægindi lítit, 258; silken quilt, silki kult, 137, 142.

3. Hall, sitting-hall, skáli, setaskáli, banqueting hall, double-doored, through which one could pass into the fire-hall, 148. Possibly the same as—

4. Hall, stove, chamber, stofa, the family sanctum, expressly named only at Holt, 45-47; at Combe, 74; at Karstead, 118, 119, 174, 175; at Netherness, 143, 144; at Thambardale, 161; not named, though certainly understood, at Bear-haven, 39; at Holy-Fell, 116; at Asbiorn's-ness, 212; at Walls, 224, 225; at Maddervales, 252. Of fittings, furniture, appointments, &c.,

are mentioned: daïs, pallr, 45; hollow inside and capable of concealing a full-grown person, with a lid, hlemmr, to the opening, 47; benches, bekkir, 118; lower bench, annarr bekkr, 252; door, dyrr, 45; floor, gólf, 40, 118; gable wall, gaflhlaðr, 225; high-seat, öndvegi, öndugi, 7, 23, 39; high-seat pillars, öndvegis-súlur, 7, 8, 267-270; seat, sitting-place, rúm, 45; seat, bolster, hægindi, 47; settle, setstokkr, 54; table, board, trencher, 13, 23, 129, 167, 205, 212, 213, 225.

Approach to these halls led in through the outer door, úti dyrr, 33, 46, 118, 119, which was closed with a door, útihurð, 94, made of boards secured to door-ledges, hurðarokar, 95, moving in a groove, á klofa, 119, 284; next inside was the doorway, dyrr, úti-dyrr, 61, 119, communicating with the porch, önd, 46; over the doorway and, apparently, the porch also, was the "loft over the outer door," loft yfir útidyrum, 61, with floor of removable boarding, 61. From these halls led sometimes a secret door or passage, laundyrr, 165.

5. Hall, play-hall, leik-skáli, a sort of sporting lodge, 112-115; with porch, forhús, 115, chairs, stools, stóll, 113, messward arrangements, fire, &c., 114.

6. Bath, baðstofa (exceptional and for a special purpose), 68, 69, with a fore-chamber, forstofa, 69, closed by a trap-door, hlemmr, 69, 70; heated by a furnace, ofn, 68, fed through a window or opening, gluggr, 68, 70.

7. Meat-bower, buttery, or pantry, búr, 45, 143.

8. Stithy, smiðja, 224, 226, 229.

9. Byre, fjós, 173.

10. Privy, "in those days outside the houses," 61.

House-boar, túngöltr, 47.

House-carle, húskarl, farm-labourer, 34-36, 62, 74, 146, 147, 213-215, 229, 231; cf. Workman.

Howe, cf. cairn, a heathen's tomb, 11, 14, 62, 89, 91, 92, 101, 112, 172.

Husbandman, a weatherwise, 76, 77.

Ice from the main, hafís, pack-ice driven on the land by northern gale, 158.

Iceland-faring, Islandsferð, undertaken at Thor's bidding, 7.

Illugi's lay, Illugadrápa, see Skalds.

Jointure, mundr, 30, 244.

Journeying abroad, the fashion of well-born youths, 21, 22.
Jury of twelve, tylftar kviðr, verdict, finding of, 29, 274.

Kindred, dependants, skuldalið, taken on board ship when the head of the family emigrates to Iceland, 7.

Land-take, land-settling, landnám; the master of the emigrant ship takes the land he thinks he requires, and gives thereof to his companions what pleases him, 8, 11; or gives part thereof to later comers, 13; or sells to later comers portions of it, 13.
Lather, lauðr, löðr, 209.
Law, as to the duty of neighbours to bury the dead, 90; as to who should be plaintiffs to blood-suits, 101.
Law-seers, lögsjáendr, 34, 274.
Law-suits: Thorsnessings *v.* Kiallekings, 16-18; Thorbiorn *v.* Geirrid of Mewlithe, 29, 30; Illugi *v.* Tinforni, 30, 31; Snorri *v.* Arnkel, 50-52, 81, 93; *v.* Biorn Broadwicker's Champion, 74, 75; *v.* Thorstein Gislison, 154; *v.* Uspak of Bitter, 163, 164.
Laziness, tómlæti, a common reproach to Icelanders by Norwegians, 103.
Lever-beam, brot, 172.
Load-ropes, reip, ropes, used for tying up horse-loads, 93.

Man-gild, manngjöld, cf. Atone.
Man-mote, mannfundir, manna-mót, public gatherings, 8, 104, 199, 203, 204.
1. Mark, mark, the variously-formed and combined excisions from the ears of sheep, whereby the owner may recognize them, 53.
2. Mark, mörk = eight ounces of silver; three marks of silver offered in bribe to commit murder, 83-84.
Market, kaupstefna, 208, 220, 223.
Meal, mjöl, 145; see Food.
Meals, mál, evening meal, 15; breakfast, dagverðr, dögurðr, 212, 224.
Meal-fires, máleldar, fire at which cooking was done in the fire-hall, 61, 145, 147-149, 151.
Meat, see Food.
Mess-ward, búðar-vörðr, 101, 102, 114, 283.
Mess-kettle, búðar-ketill, 103.
Milking, mjaltir, by women on an open milking-stead, stöðull, 172.
Miser, níðingr, unfit to be a good and true man's father-in-law, 244.
Moon of Weird, Urðar-máni, 145, 289.
Mortice, fjötrar-rauf, in a sledge-runner, 99; vagaborur, in a hay-cart, 133.

Mould, sacred, see Temple.

Names of persons derived from that of a favourite god, 6; see Children dedicated to a favourite god.
Neat, naut, dapple-grey, Thorolf's ghost, 173; the sire of the bull Glossy, q. v.
Neat's-hide, nautshúð, raw and slimy, spread for a bareserk's trap, 69, 70.
Neat's winter-fodder, nautsfoðr, 139, 288.
Night-meal, náttmál, the time of 9 p.m., 172, 294.
Nones of the day, eykt dags, 3 o'clock p.m., 223, 294.

Oath, eiðr, taken on the sacred ring, xxxii, xxxiii, 8, 29, 30.
Onslaught, frumhlaup, first attack, in law the gravest fact in all cases concerning breach of the peace, 17, 53, 93, 203.
Out-country, out-parish men, utan-héraðs menn, hailing from parts beyond the jurisdiction of a goði, 33, 94.
Oxen, yxn, seven slaughtered down at once for one household, 78; used for drawing sledges, 88-89, 91, 97.

Pair of beads, steina-sörvi, -seyrvi, 217, 222, 236.
Pairing men together, mannjöfnuðr, an invidious merriment, 95, 96, 282-283.
Partnership in ships, 32.
Pasture-ground for horses in upland wildernesses, 32, 52.
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Pillow, see 2. Hall.
Priests, prestar, Christian, 136, 151; heathen, see Goði.
Priesthood, goðorð, of the Redmell folk, Rauðmelingar, taken out of Thorsness Thing, 157.
Purse of money, sjóðr, 25, 49, 82, 119.

Quick-fire, kveyktr eldr, arson, 81.

Ran, Rán, the wife of Ægir and queen of the ocean, see Superstitions.
Ransack, ransacking, ransókn, rannsaka, domiciliary search for stolen goods, 33, 34; for a criminal, 44-47.
Raven-lay, Raven's song, Hrafnsmál, see Skalds.

Ride-by-nights (marlíðendr), kveldriða, 28, 29, 274.
Ring, hringr, golden, bequeathed by Thorgunna to Skalaholt, 141; see Temple.
Road, vegr, made by bareserks over an impassable lava, 68, 69, 278-279.
Robbery, rán, with violence, Uspak's, 159, 161, 164, 165.
Runagates, einhleypingar, vagabonds, 201.

Sacrifice, human, blót, mannblót, xxxiii, 18.
Seafaring, warlike, 4; ventured upon in winter only along the coast of Norway, 5.
Seal, selr, a weird apparition, 147.
Seal-skin bag, selbelgr, drawn over the head of a witch to make her sorcery powerless, 47.
Self-doom, sjálfdæmi, a sort of legal surrender at discretion by the offender, 23.
Servants, serving-folk, hjón, thirty such at Frodis-water, 150.
Shearing hair, skera hár, 46.
Sheep, live stock, fé, búfé, kvikfé, sauðir, 25, 26; tending, 19; driving, 36; watching of in winter, 97, 112; tending, embætta, at morning meal, milking the ewes, 210; in hard winters driven into other country-sides for better pasture, 158.
Sheep-fold, -folding, rétt, foldgarth, réttar-garðr, 52; byrgi, 68; drawing out sheep, draga sauði, to pick out every owner's sheep by the mark on their ears, 52.
Sheep-gleaning, eftirleit, search after first ingathering, 113.
Sheep-walks, afréttr, mountain pastures over which sheep roam at large in summer, 53, 206.
Ship, skip, kinds of: bark, skúta, 5; boat, bátr, small, 123; cock-boat with an ocean-going ship, 71, 72; ten-oarer, teinær-ingr, with removable deck, þiljur, 123-127, 147; twelve-oarer, tólfæringr, 159; boats holding sixteen men each, 118; long-ship, langskip, 6; merchant ship, kaupskip, 32, 101, 132, 134, 136, 251; ocean-going, hafskip, 7; skiff, ferja, 54; ships are drawn ashore in winter, 255; life on board ship, 101, 102. Appointments: bailing-butt, austskota, 246; cask, q.v.; deck, q.v.; mast, sigla, 102; oars, árar, 124, 246; thoft, þópta, *ib.*; thole-plank, *ib.*
Ship-master, stýrimaðr, 101, 102.
Shipmates, skipverjar, receive tenements within the settler's land-take, 8.
Shipwreck, skipbrot, 251; shipwrecked crew rescued, 71, 72.

Shrive, skripta, 151.
Siege of a work, 169.
Silver, silfr, the ordinary metallic currency; burnt, *i.e.*, refined, brent, 71; fifty hundreds = 50 × 120 = 6000 ells' worth thereof given to a chieftain's son for a year's travelling abroad, 21; one half of the estate of Holy-Fell (over-)valued at sixty hundreds, 24; twelve ounces of, a thrall's were-gild, 82, 119.
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Eric Wide-sight: (Heath-fight lay), seven verses, 222, 233-234, 238, 253-254, cf. p. 303.
Halli the Bareserk: (Asdis' ditty), 69.
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Odd: Illugi's lay, 30-31, two strophes (fragm.).
Stir: (Bareserks' dirge), 70, one strophe.
Thorarin the Swart: Mew-lithers' lay, 37-44, sixteen strophes + a ditty, 51.
Thorbiorn Brunison: (Death-lay), 224-226, four strophes.
Thormod Trefilson: Raven-lay, -song, 62, 100, 122-123, five strophes.
Thorod of Karstead's foster-mother: (Foster-ling's gravesong), 176, two strophes.
Thurid of Asbiorn's-ness: (Whetting), 213, one strophe.
Skin-changers or shape-changers, men who from ordinary beings, in great emergencies, could become preternaturally strong, hamramir, 69, 167, 292.
Sledge, sleði, 88, 91, 97, 99.
Smithy, smithying, smíða, smíð, a blacksmith's craft, 224, 226, 229; smiðja, 232 = stithy.
Sorcery, cf. Katla, Gudlaug Thorbiornson, Cunning-Gils, Thorgrima Witchface, Geirrid of Mewlithe, in Index of Persons.
Spinning yarn, 44-46.
Spoon, spánn, 23.
Sprinkling with water, ausa vatni, heathen baptism, 19.
Stall, stall-ring, see Temple.
Stockfish, see Fish.
Stone, steinn, emblem of sloth and uselessness, 212-213; stones heated for warming houses, 149.
Stone of Thor, þórs steinn, over which men were broken who were sacrificed, 18.
Stoning to death, berja grjóti í hel, a witch's execution, 48.
Storm, hríð-viðri, wrought by magic, 106-108.

Stroking a man over, þreifa um, a wizard woman's way of ascertaining before a battle a man's liability to be wounded; if no "big bumps" were felt no great danger of life was ahead, 217.
Summoning days, stefnu-dagar (cf. vol. i., 187), 29, 50, 130.
Superstitions, cf. Belief. A dead evil person, likely to walk, should not be approached from the front till lyke-help was given, *i.e.* his eyes and mouth were closed, 88; he should be carried out through the wall which was at his back when he died, 88; drowned people, walking and appearing at their arvale, were well received by Ran, the goddess of the sea, 148; one witch about to be outdone by another feels "uncouth," 47; witches have the power of changing human beings into a spinning-wheel, a goat, a hog, cf. Katla, and to raise storms at will, cf. Thorgrima Witchface; wizards are believed to know who is a thief, cf. Cunning-Gils.

Tail, rófa, "short-haired" and "seal-haired," mysterious and uncanny, 149, 150.
Take of the sea, sjófang, easier to come by in the land-settling days than later, 9.
Temple, hof, in the island of Most, 6; pulled down, tekit ofan, its timbers, viðir, shipped, the mould, mold, from under its stall, the stall itself undoubtedly, and Thor's image which stood on it, taken on board by Thorolf on going to Iceland, 7; re-erected at Thorsness, 8; — Icelandic temples, their form, xxxi-xxxii; "ornamenta et instrumenta": stall, stallr, in the holy place, the apse, "húfa," on it the stall-ring, stallahringr, the temple-priest's badge of office, weighing twenty ounces, by which all men must swear, and the blood-bowl, hlaut-bolli, sometimes at least of copper, together with the blood-sprinkler, hlaut-teinn; behind the stall: the images of the gods, Thor's, the national god's, in the middle, arranged, apparently, semi-circularly, xxxi-xxxiv, 8, 9; the nave was the public temple, entered by a door near to one end of it, consequently through one of the side walls; inside: the high-seat pillars secured by the god's nails, regin naglar, xxxi-xxxiv, 8; temple toll, tollr, 9.
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Thralls, slaves, þrælar, mad with fear, 36, 37, 98, 275-277; hard-worked, 76, 77, 97; freedom offered them as bribe to commit murder and arson, 60, 79, 113; thrall's were-gild, 82, 116-119.

Title, heimildar-tak, to a handselled piece of land, 92.

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Axe, öx, for cutting up whale-flesh, 159.

Bowl, trygill, lit. small trough, 224.

Chain-knife, see Whittle.

Drawing-tongs, spennitöng, 129.

Hrífa, rake, 138, 140.

Pike-staff, fjallstöng, 52, 53.

Rock, spinning-wheel, rokkr, 45, 46.

Scythe, lé, ljáorf, 76, 205.

Sledge-hammer, járndreps-sleggja, 147.

Stirring-stick, þvara, 103.

Whetstone, brýni, harðsteinn, 222.

Whittle, chain-knife, tygil-knífr, 217, 222, 236; tálgu-knífr, 133.

Trading, kaupferð, to Dublin, 71, 179.

Truce, griðr, a handselled preliminary peace or suspension of hostilities, from the time the deed was committed till the party or parties in question reached their home, or else till legal settlement should have fallen, 16, 31, 121, 122, 130, 155; security for life and limb, 34, 134; truce speech or formulary in alliterative prose, griðamál, 244-246; truce-breaker, griðníðingr, 247.

Tuns, verplar, portable vessels with drink on board ship, 102.

Unhallowed, úhelgr, of a sacred place, desecrated, 17; of persons, he who has forfeited the right to atonement, 17.

Verdict of not guilty, bjargkviðr, 81, 280, 281.

Viking, víkingr, a sea rover, 13; a scoundrel, 164, 171, 291.

Visions. The shepherd of Thorstein Codbiter sees him, before his death was known, feasting inside the illuminated Holy-Fell, 19; Egil the Strong sees an eagle seize his dog and fly with it to Halt-foot's howe, 112; Weird's moon is seen at Frodis-water, 145; Thorbiorn Brunison sees in his meat but blood, 224; and a river of mould rushing through his ungabled house, 225.

Wadmal, vaðmál, native homespun, 102.

Wain, vögur, a sort of hay-cart, 133.

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Weird, furða, boding death, 140.

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Wonders, undr, of Frodis-water, 139 foll.; of Swanfirth, see Ghosts; of Walls, see Visions.

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carrying loads of dried "timber," 93.
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Workman, verka-maðr, verk-maðr, farm-labourer, 47, 76, 77.
Wounds, sár, bound up, 35; tended to and dressed, 129.
Wright's work, verk-smíð, 199.

Yokeard, Eykjarðr, name of a nag at Asbiorn's-ness, 213.
Yule, jól, 147, 166, 173; Yule-ale, Yule-drinking, see Feasts; Yule-fast, jóla-fasta, Advent, 146.

## Poetical Periphrasis.

I. Proper names on which certain periphrases turn; they are all found in the Icelandic equivalents where, in the translation, a noun appellative has been employed.

Ali, a sea-king, $70_{20}$.
Ati, a sea-king, $225_{4}$.
Auma, an island of Norway, $225_{7}$.

Bil, a maiden robbed by the Moon, regarded as a goddess, $74_{25}$.

Draupnir, Odin's ring of gold, which produced eight rings, each as heavy as itself, every ninth night, $74_{27}$.

Fenrir, a wolf, son of Loki and Angrboða, $105_{33}$.
Fjölnir, one of "Odin's" names, $253_{31}$.
Frodi, a sea-king, $40_{19}$.

Gautr, one of "Odin's" names, $51_{9}$.
Gerðr, Frey's wife, "goddess" by affinity, $42_{11}$, $69_{6}$, $176_{29}$.
Gioll, Gjöll, a river of the nether world, next to Hell-gate, $40_{21}$.
Gunnr, a valkyrja, $106_{15}$.

Hell, queen of the nether world, $224_{29}$.
Hlín, a "goddess," guardian of Frigg's favourites among men, $41_{17}$, $69_{18}$, $107_{16}$.
Hogni, a war-king of fame, $42_{26}$.
Hroptr, one of "Odin's" names, $41_{1}$.

Hugin, Odin's news-raven, $39_{4}$.

Leifi, a sea-king, $100_{10}$.

Modi, son of Thor, $37_{32}$.
Morn, Mörn, the river Marne of France, $106_{1}$.
Munin, Odin's news-raven, $42_{21}$.

Niord, Njörðr, pl. Nirðir, a "god," $39_{29}$, $62_{23}$.
Niorun, a "goddess," $107_{20}$.

Rakni, a sea-king, $40_{30}$.
Rín, the Rhine, $156_{21}$.

Sigg, an "island" of Norway, $69_{14}$.

Ullr, one of the gods, $213_{13}$.

þriði, one of "Odin's" names, $39_{32}$.
þrúðr, a valkyrja, $40_{16}$.

## II. Periphrasis Proper.

Archer: Flinger abroad, &c., see Men specially alluded to, Thorarin.
Flinger of hail of the bow, álm-svells boði, $242_{7}$.
Arm: Hand's reed down hanging, handar hnigreyr, $39_{24}$.
Arrow: Flame of the sword-storm, fúrr fræningagráps, $51_{7}$.
Hail of the bow, álm-svell, $242_{7}$.
Spae-maids of the man-mote, where heavily roareth the thunder of war-choosers over the mead, spá-meyjar þings hins þunga hjaldrs þrúðarvangs, $40_{15\text{-}16}$.

Blood: Brook of Fenrir, brunnr Fenris, $105_{33}$.
Brooks of the blood- (lit. wound-) wave, lækir ben-unnar, $40_{21\text{-}22}$.
Corpse-flood, hræ-flóð, $37_{33}$.
Gioll (waxing with the flood-tide) of weapons, Gjöll vápns (óx), $40_{12}$.
Raven's wine, hrafn-vín, $42_{20}$.
Sword-dew, hjör-dögg, $44_{6}$.
Tears of the wounds, bengrátr, $176_{26}$.
Wound-wave, sára dynbára, $122_{33}$.
Breast: Life's coffer (lit. heap), lífs köstr, $100_{12}$.

Coat of mail: Peace shrine of Hogni, vé Högna, $42_{26}$.
Corpse: Corpse-goslings' victual, ná-gagla nest, $41_{12}$.
Mouthful of Munin, tugga Munins, $42_{21}$.
Wolf's meat, úlfs vörðr, 123.

Corpse—*continued.*
(What makes) Wolf merry, ylgs teiti, $41_{4}$.

Death: Apples of Hell-orchard, epli Heljar, $224_{29}$.

Fight: Ali's high wind, Ala el, $70_{20}$.
Blast of the spear-storm, glygg geira-hreggs, $233_{7}$.
Fray of the fire of fight, rimma ógnar gims, $253_{21}$.
Meeting of him who is wonted to seek out the haunts of the hanged for a gossip, mót hanga heim-þingaðar, $226_{5\text{-}6}$.
Mote of the maidens of battle, mót jöru-snóta, $225_{33}$.
Play of sword dew, hjördöggvar leikr, $44_{6}$.
Rain of raven's wine, hregg hrafn-víns, $42_{20}$.
Song from the helm that upriseth, hjálm-rödd, $30_{27}$.
Song of the battle, þrimu seiðr, $213_{11}$.
Spear mote, spjóta mót, $70_{17}$.
Spear storm, hjör-senna, $156_{22}$.
Sword mote, sverðs mót, $242_{18}$.
Sword storm, frænings gráp, $51_{7}$.
—— ——, hjör-regn, $123_{5}$.
—— ——, þremja þrymr, $39_{18}$.
Weapon song, vápna galdr, $41_{17}$.

Fight—*continued.*
Witch-song of Fiolnir, Fjölnis seiðr, $253_{31}$.
Wizardry sung o'er the warmask, grímu galdr, $44_{18}$.

Gold and golden ornaments:
Fair flame of hands, mundar fagr-viti, $51_{5}$.
Fire of the perch of the falcon, eldr öglis stéttar, $69_{16}$.
Fire that abideth in the fetter of earth, fýr foldar fjötra, $238_{9\text{-}10}$.
Flame, by the lathe that is fashioned, lauðar leygr, $242_{10}$.
Flame of the sea-flood aroaring, gjálfr-eldr, $106_{15}$.
Flame that is hanging from fair limbs adown, liðar hanga leygr, $69_{6}$.
Lathe-fire, lauð-hyrr, $213_{17}$.
Light lying under the fish road, lý-brautar ljós, $213_{15\text{-}16}$.
Light, that wrist beareth, alnar leiptr, $43_{5}$.
Moon of the ocean, lagar máni, $242_{5}$.
Rhine fire, Rínartjörr, $156_{21}$.
Sea-flame, haf-leygr, $107_{16}$.
Stall, whereon lieth the serpent, jarp-stallr, $253_{26}$.
Sun, that gleams in the isle belt, sól Siggjar linda, $69_{14}$.
Treasure of Draupnir, Draupnis skattr, $74_{27}$.

Gold and golden ornaments—*continued.*
Wildfire of waves, öldu eldr, $107_{20}$.
Wrist-flame, eimr liðar, $225_{7}$.
Grave: Earth-gash, jarðar ben, $176_{17}$.

Hand: Ness, whereon hawk sitteth, hauka nes, $42_{33}$.
Perch of the falcon, öglis stétt, $69_{16}$.
Head: Hair's hall, hadds höll, $176_{12}$.
Heir: Heirship wearer, arfnyti, $62_{24}$.
Helmet: Gold-bristled fight-boar, gull-byrstr val-göltr, $62_{20}$.
Hat of the god's son, the deft of the song, höttr bragar Móða, $37_{32}$.

Man, cf. Warrior:
Ash-trees that bear about the moon of the ocean, askar lagar mána, $242_{4-5}$.
Balder, that heeds the dear lair of the dale-fish, hirði-Baldr dýrreitar dalreyðar, $226_{7}$.
Gods of the iron, ísarns æsir, $39_{20}$.
Hider of hoards of the fire that abideth in the fetter of earth, foldar fjötra fýr-leynir, $238_{9-10}$.
Staves of the flame by the lathe that is fashioned, stafir lauðar leygs, $242_{10}$.

Man—*continued.*
They that gather the gain of the snow-drift abiding, where high upon the ness the hawk sitteth, hauka-ness drífu hirði-njótar, $42_{32-33}$.
They who waste the flame of Morn, þrjótar Marnar vita, $106_{1}$.
Men, specially alluded to:
*Arnkel:* Warder of the wizard-song over the war-mask, geymir grímu galdrs, $44_{18}$.
*Biorn:* Grove of battle, víg-lundr, $107_{31}$.
Herder of yoke-beasts of the sea-flood, haf-viggs hirði-þollr, $107_{21-22}$.
*Illugi:* Fir of the ice-ridge, þollr þremja svells, $31_{13}$—rather: F. of the ridged icicle, a difficult kenning, the sense of þremjar being unknown; cf. Sword: Ice-ridge.
Staff of the song, from the helm that upriseth, hjálm-raddar stafr, $30_{27}$.
Warrior that feedeth the swart swallow's brother that flits o'er the fight, fæðir dólg-svölu barma, $30_{30-31}$.
*Snorri:* Chief that upreareth the kin of the storm-queans, hreggs-kvánar kyn-framaðr, $31_{14-15}$.

Men, specially alluded to—*continued.*

*Snorri:* Feeder of swans of wound-wave, greddir svana sára dyn-báru, $122_{32-33}$.

Framer of fight-pith, þrekstærir, $170_{30}$.

Rhine fire's waster, týnir tjör-Rínar, $156_{21}$.

Wakener of law-wrong, vekjandi lögráns, $38_{28}$.

*Stir:* Slayer of tarrying, bilgröndu̇ðr, $70_{23}$, *i.e.* man of prompt action.

Those hardening the onrush of Ali's high wind, Ala el-herðendr, $70_{19-20}$.

*Thorarin:* Flinger abroad of the flame of the sword-storm, fleygi-árr frænings gráps fúra, $51_{7}$.

Ring's lord (lit. bearer), óðaldraugr baugs, $40_{20}$.

The son of my father, *i.e.* me, míns föður sveini, $40_{11}$.

*Thorbiorn:* He who slayeth the fire-flaught flaming, myrðir morðfúrs, $37_{23}$.

One well learned in driving Rakni's dear horses, kennir Rakna kunnfáka, $40_{29-30}$.

Praiser of war-god, hælir hjaldrs goðs, $37_{27}$.

Seeker of onrush of anger, sóknar sækir, $37_{34}$.

Son of the war-god that wieldeth the bitter-sharp scathe of the board of the battle, Móði borða remmi-skóðs, $40_{27-28}$.

*Thorbiorn:* Warrior that wafted the gold, auðvörpuðr, $42_{10}$.

Watcher that wardeth the way of the spear, geymir geira stígs, $39_{31}$.

*Thorod Scat-catcher:* Stirrer of storm of the battle, valdr víg-balkar, $74_{24}$.

Waster of warflame, hríðar hyr-lestir, $74_{20}$.

*Thorod Thorbrandson:* Shaker of the snow on the hair's hall, = silvern ornaments, hristir mjallar hadds hallar, $176_{12}$.

*Vermund:* Feeder of the flame of the god of the field where the corpses lie fallen, nið-bræðir ásar valfallins nás, $39_{1-2}$.

Shearer of shards from the wildfire of Odin, Hropts hyr-skerðir, $41_{1}$.

Wealth tree, auðar þollr, $42_{7}$.

*Vigfus:* Feller of fight-boar gold-bristled, veltir hins gull-byrsta val-galtar, $62_{19-20}$.

Fight-god, böð-Njörðr, $62_{24}$.

Mouth: Doom-hall of dooms, dæmi-salr dóma, $38_{3}$.

Outlawry: Lot of war-beset wandering (over the land), hljóta róstusamt, $44_{13}$.

Poet: God's son, the deft of the song, bragar Móði, $37_{32}$.

Raven: Battle fowl, lit. Leifi's mew, Leifa már, $100_{10}$.
Choughs of the war-maidens, sigrfljóða gjóðar, $170_{26}$.
Corpse goslings, ná-gögl, $41_{12}$.
Hugin's son, Hugins niðr, $39_{4}$.
Swans of wound-wave, svanir sára dynbáru, $122_{32-33}$.
Swart swallow's brother that flits o'er the fight, dólg-svölu barmi, $30_{31}$.
Wound fowl, sára orri, $100_{7}$.
Wound mews, ben-skárar, $62_{22}$.
Ring: Worm, that about the arm windeth, arm linnr, $73_{26}$.

Sea: Drift of the fair-bestroked courser of Ati, fönn fagr-strykvins Ata mars, $225_{3-4}$.
Fetter of the earth, foldar fjöturr, $238_{10}$.
Isle belt, Siggjar lindi, $69_{14}$.
Swan-field, svana fold, $107_{25}$.
Seafarer: Who speedeth the steeds of the streams of the ocean, hleypir hlunns-hesta rasta, $106_{4}$.
Leaders of sea-wain, leiðendr haf-reiða, $170_{28}$.
Serpent: Dale-fish, dal-reyðr, $226_{7}$.
Shield: Battle-cloud, hjaldrský, $40_{6}$.
Battle-tent, víg-tjald, $38_{2}$.
Board of the battle, (víg-)borð, $40_{28}$.
Board of the corpses, hræborð, $222_{24}$.
Fight-board, sigr-borð, $253_{29}$.
Holme of the helm-wolf, hólmr hjálm-fenris, $226_{2}$.
Lime-board, red, rauð lind, $253_{17}$.
Light . . . keel of the rim of the war-board, hleypikjóll randa, $226_{10}$, *i.e.* the shield is imagined as a quickly tacking (shield-shaped) craft.
Moon of the vikings, víkinga-máni, $42_{23}$.
Race-course whereon the sword runneth, lögðis skeið, $253_{15}$.
Roof-sun of Odin, þekju-sunna Gauts, $51_{9}$.
Way of the spear, geira stígr, $39_{31}$.
Ship: Fair-bestroked courser of Ati, fagr-strykvinn Ata marr, $225_{4}$.

Ship—*continued.*
Raknir's horses, Rakna hestar, $40_{30}$.
Sea wain, haf-reið, $170_{28}$.
Steed of the drift of the fair-bestroked courser of Ati, fákr fagr-strykvins Ata mars fannar, $225_{3-4}$.
Steeds (lit. roller-steeds) of the streams of the ocean, hlunns-hestar rasta, $106_{4}$.
Yoke-beasts of the sea-flood, haf-vigg, $107_{21-22}$.
Silver (ornamental): Snow-drift abiding on the ness, where the hawk sitteth, hauka-ness drífa, $42_{32-33}$.
Snowstorm: Woe of the woodland, viða vá, $107_{19}$. The reading "viða vrá" is not warranted by the MSS., and the interpretation, "latebræ silvarum," out of question, the spot referred to being a woodless dead wilderness.
Spear: Chisel of wounding, unda andvaka, $40_{9}$.
Opener of war-shield, andvaka randa, $31_{12}$.
Sword: Bane of the battle-tent, vígtjalds váði, $38_{2}$.
Bitter-sharp scathe of the board of the battle, borða remmi-skóð, $40_{28}$.
Sword—*continued.*
Blood-reed, dreyra reyr, $226_{4}$.
Corpse worm, val-naðr, $37_{26}$.
Fire of the witch-song of Fiolnir, fýr Fjölnis seiðs, $253_{31}$.
Fish of the fight-board, sigr-borðs seiðr, $253_{29}$.
Flame of the fight, hjaldrs eldr, $41_{18}$.
Flame that provideth the mouthful of Munin, eldr Munins tuggu, $42_{21}$.
Helm-rod, hjálm-skíð, $234_{2}$.
Ice-ridge, or rather, "ridged," rimmed (fluted?) icicle, *i.e.*, the icicle-formed weapon with a rim running along the back (or, a ridge running down the middle of the blade?), þremja svell, $31_{13}$.
Light of the roar of the battle, gný-ljómi, $39_{30}$.
Light gleaming lime of the moon of the vikings, frán lind víkinga mána, $42_{23}$.
Oar of the wounding, sára ár, $40_{7}$.
Warflame, hríðar hyrr, $74_{20}$.
Well-proven falcon, the shield-tearer, reyndr randa valr, $233_{32-33}$.
White wand of shields, hvít-vöndr randa, $226_{2}$.

Sword—*continued.*
Wildfire of battle-storm, eldr unda jalms, $100_{11}$.
Wildfire of Odin, Hropts hyrr, $41_{1}$.
Wound-wand, ben-vöndr, $226_{9}$.
Wound-worm, und-linnr, $213_{13}$.

Temple priest: Stems of the blood that is blessed for the gods, hlaut-viðir, $41_{5}$. The plural used to avoid too pointed an allusion to Snorri.
Thor: Bane of the troll-wives, gífrs grand, $156_{26}$.
Thorsness: Ness of the bane of the troll-wives, gífrs grand-nes, $156_{25\text{-}26}$.
Troll-woman: Storm-quean, hreggs-kván, $31_{15}$.

Valkyrja: Goddess who under the battle-cloud slaughtered men chooseth, hjaldr-skýja Gefn, $40_{5\text{-}6}$.

Warrior: Cravers of the songs of the battle, beiðendr þrimu seiða, $213_{11}$.
Bidder of the lathe's fire, lauð-hyrs boði, $213_{17}$.
Deft in dealing with roof-sun of Odin, sann-vitendr þekju-sunnu Gauts, $51_{9}$.
Dwarf-folk, or rather, fight-dwarfs of Odin, sókn-niðjungar þriðja, $39_{32}$.
Feeders of battle-fowl (lit. of Leifi's mews), Leifa má-reifar, $100_{10}$.
Feeders of fight, gunn-nórungar, $233_{8}$.
Friend of heath-prowlers, heiðingja vin, $225_{9}$.
God of the wound-worm, Ullr undlinns, $213_{13}$.
Gods of the glaive, hjör-Nirðir, $39_{29}$.
Gods of the iron, ísarns Æsir, $39_{20}$.
Lime-tree, upbearer of board of the corpses, hlynr rítar hræborðs, $222_{24}$.
Raisers of riot of spear-mote, spjóta mót-eflandar, $70_{17}$.
Ruler of the light once a-lying under the fish-road, valdandi lý-brautar ljóss, $213_{15\text{-}16}$.
Stem of the battle-craft, viðr böð-görðar, $242_{3}$.
Stems of the sword-storm, þremja þrym-viðir, $39_{18}$.
Tholes of the fire of witch-song of Fiolnir, Fjölnis seiðs fýr-þollar, $253_{31}$.
Those urging the opener of war-shield, svellendr and-vöku randa, $31_{12}$.
Tribesmen that lift up the sword, lögðis kind, $42_{25}$.
War-stems, the wielders of

shield, hjald-viðir, haldendr skjalda, $39_{22}$.
Woman: Fair isle of the wrist-flame, liðar eims Auma, $225_{7}$.
Field of the necklace, fold mens, $224_{26}$.
Ground whereon groweth the fair flame of hands, grund fagr-vita mundar, $51_{5}$.
Wealth-bearing board, auðs bríkr, $224_{30}$.
Wealth-bearing stem, auðrær, $224_{24}$.
Women, specially alluded to:
*Asdis:* Fir of the fire of the perch of the falcon, þella ells öglis stéttar, $69_{16}$.
Goddess of bright beakers, hvítings Hlín, $69_{18-19}$.
Goddess that beareth the flame that is hanging from fair limbs adown, Gerðr liðar hanga leygjar, $69_{6}$.
Ground of the sun that gleams in the isle-belt, Siggjar linda sólgrund, $69_{14}$.
Ground strewn with jewels, hodd-grund, $69_{18}$.
Warden of the board of the chess-play, húnsvangs hirði-dís, $69_{10}$.
*Aud:* Goddess of linen, hör-Gerðr, $42_{11}$.
Women, specially alluded to —*continued.*
*Aud:* Goddess of weaving, guðvefjar Hlín, $41_{7}$.
*Thurid:* Coif-field, the snow-white (of women), fann-hvít földu-fold, $106_{10-11}$.
Fir of the worm that about the arm windeth, armlinns þella, $73_{26}$.
Fir-tree that beareth the fells goodly-fashioned, þöll aðal-bjóra, $106_{8-9}$.
Gem-bestrewn table, menbríkr, $105_{32}$.
Goddess of the sea-flame, hafleygjar Hlín, $107_{16}$.
Goddess of wild-fire of waves, Njórunn öldu elds, $107_{20}$.
Goddess, the guard of the linen, falda geymi-Bil, $74_{25}$.
Ground of the golden strings, gull-strengs grund, $73_{22}$.
Table of jewels, auð-bríkr, $106_{13}$.
Valkyr of flame of the sea-flood a-roaring, Gunnr gjálfr-elda, $106_{15}$.
*Thorod's foster-mother:* Goddess of clanging gold, Gerðr hins gjalla gulls, $176_{29}$.
Gold-bearing hill (lit. bench), auðar-þópta, $176_{23}$.

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